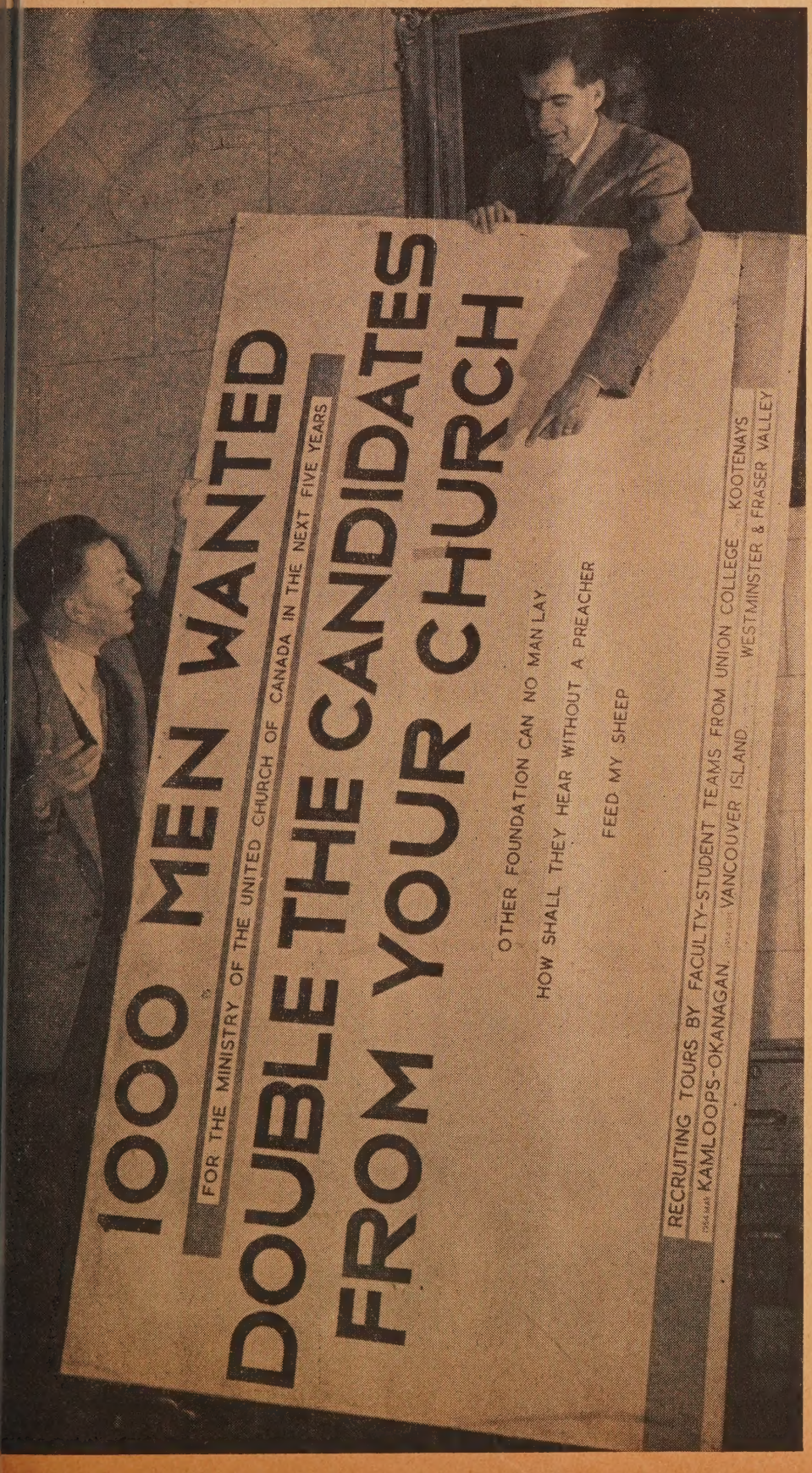
THE UNITED CHURCH Observer

VOLUME 17 APRIL 15, 1955 5 NUMBER 4


1000 MEN WANTED
FOR THE MINISTRY OF THE UNITED CHURCH OF CANADA IN THE NEXT FIVE YEARS
DOUBLE THE CANDIDATES FROM YOUR CHURCH
OTHER FOUNDATION CAN NO MAN LAY
HOW SHALL THEY HEAR WITHOUT A PREACHER
FEED MY SHEEP
RECRUITING TOURS BY FACULTY-STUDENT TEAMS FROM UNION COLLEGE
KAMLOOPS-OKANAGAN
VANCOUVER ISLAND
KOOTENAYS
WESTMINSTER & FRASER VALLEY

1,000 Men Wanted

Union College Highlights Need

THE need for more candidates to the ministry of The United Church of Canada was highlighted dramatically by Union College of B.C. during the recent "open house" of University of British Columbia.

Union College, which is on the Point Grey campus, had amongst its displays for the special day a huge sign headed: 1,000 Men Wanted.

Other copy on the sign asked visitors to double the candidates from their Churches, and pointed out that the College would be sponsoring a recruiting tour again this year.

Other displays for the "open house" demonstrated the wide variety of subjects the modern theologue must study to qualify for the ministry in these complex times.

And, of course, the College officials took the opportunity to dramatize the Union College drive for $650,000 to renovate and repair its buildings, meet increased administration costs, and to set up an endowment fund for the next 20 years.

Nearly 50,000 persons visited the UBC "open house," and a great many of them visited Union College.

So many, in fact, that the theologues who staged "Brother Juniper," a one-act, 15-minute play, by Laurence Housman, as part of the show, had to put it on five times instead of the three planned on.

"It is gratifying to note the increase in the number of ministerial candidates—592 this year—but even that will not meet our developing situation," Dr. W. Harold Young, Secretary of the Board of Colleges, states. "A minimum of 650 in College each year and every year is necessary for even a gradual solution, and toward that goal and beyond it we must steadily press."

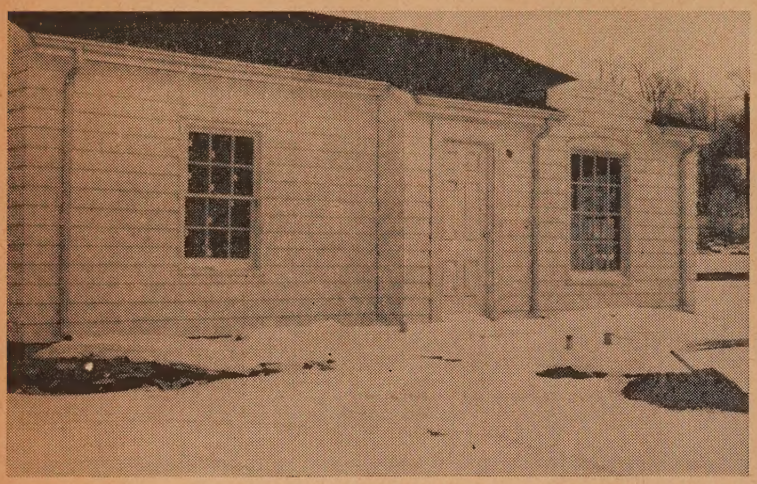
Dramatizing the need for candidates to the ministry of The United Church of Canada at the recent "Open House" of University of British Columbia was this huge sign in Union College of B.C. Rev. R. A. Wilson (left), professor of Christian ethics, and Rev. John W. Grant, dean of the college residence and professor of Church history, take it from the wall where it hung during the special day on the Point Grey campus.

A Dream Come True

THE EDITOR

When Dr. Harry Tuttle, Secretary of the Department of Pensions of The United Church of Canada, asked me to go with him to Beamsville, Ont., on Monday, March 28th, I didn't hesitate a minute. What we saw when we reached our destination was a dream come true. On one of the loveliest sites in Ontario, in the heart of the fruit valley, a nest of twelve artistic, well-designed, individual bungalows have been built. It was not the best time for us to see them. Workmen were still busy and there was still snow and ice on the ground, but their green roofs and ivory paint glistened in the sunshine.

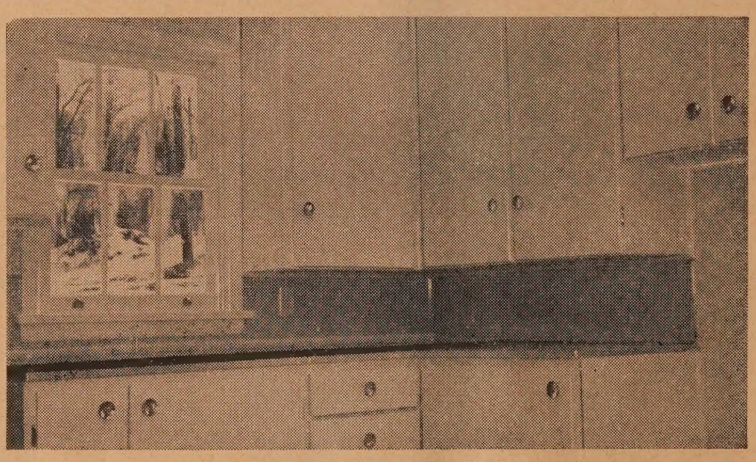
Beginning work on clearing the land at Beamsville, Ont., where homes fo retired ministers are being erected. Left to right: Mr. Clark Ruse, foreman Rev. C. R. Albright, who gave the land; Rev. Roy M. Geiger and "Smoky Williams, machine operator.



The front of one of the houses. *

In his capacity as Secretary of the Department of Pensions, Dr. Tuttle received many letters from ministers in dire distress. Facing retirement, and with no material resources available, no residence procurable, the future was uncertain and disturbing. Dr. Tuttle, and the Treasurer of the Church, Dr. V. T. Mooney, talked it over many times, dreaming of the day when the Church might provide at a reasonable rental rate, attractive homes for such people. Dr. Mooney brought the need to the attention of Miss Elsie Watt, who had always been a real friend to the ministers. She agreed to provide the first hundred thousand dollars. And now here we were looking at the first unit of twelve such homes that will provide ample and convenient accommodation for at least twenty-four people.

The location for this project, which is the first of its kind in Canada, was made possible by a gift of land from Rev. Ray Albright. He donated his fruit farm of 24 acres, which he had inherited, and the Church bought six more acres to round out the parcel of land. The money for the houses, a gift of Miss Elsie Watt, is in memory of her mother, Mrs. Isabella Watt, and this unit will be known as the Isabella Watt Cottages. When completed, the entrance to this park will be through two stone pillars, on one of which will be a bronze plaque noting the purpose of the gift. The houses of this unit are arranged in a circle facing inwards on a landscaped garden and lawn.



A section of the streamlined kitchen. *

* *Photos by Editor*

View from hilltop showing eight of the twelve houses for retired ministers now being completed at Beamsville, Ont.

From the windows the tenant will look down over orchards and out beyond to the waters of Lake Ontario. Each house contains a large living-room, two bedrooms, a utility room, bathroom, and modern kitchen with electric stove and refrigerator. The utility room contains the oil furnace and the laundry facilities. The houses, it is expected, will rent for about $30 a month. The tenant pays in addition for heat and light. Dr. Tuttle was most emphatic about the nature of the occupancy. He says there will be absolutely no strings attached to the tenancy. Those who are fortunate enough to get into these bungalows will be renters in every sense of the term. They will come and go as they like and live a normal life. They will not be permitted, however, to pass on their lease to anyone others. All appointments will be made by the Department of Pensions of The United Church of Canada. No houses have yet been rented. A number of inquiries have been made and a few applications are in. Interested persons may write to Dr. Harry Tuttle, Secretary of the Department of Pensions. All the supervision of this project will be under the Department.

The total picture envisages a community, when completed, of 100 houses. They will be built according to a master plan, and the architectural arrangement will conform to the contour of the land. It is hoped that this plan will unfold gradually but definitely as funds become available from interested and generous donors within the Church. A unique feature of the arrangements is the provision made for those who want to build a home to suit their own particular needs. A minister who has some funds may, if he wishes, build a home, after it has been approved by the Department. On his death it will pass to the community project.

"What happens," I asked Dr. Tuttle, "to single people who retire?"

"Part of our ultimate plan," he answered, "calls for a central building which will contain a number of individual apartments where single pensioners will find

(*Continued on page 30*)

The Doors Are Open

The New United Church Training School Dedicated

Today brings to a climax the work of the Building Committee, an endeavour that has taken us over some five years, commencing with the choice of a site, the planning and financing of the project," said Mr. G. Dean Maxwell, Chairman of the Building Committee of the new United Church Training School, as he presented

Mr. G. Dean Maxwell (left), Chairman of the Building Committee, is seen handing the keys of the new United Church Training School, Toronto, to Rev. J. Lavell Smith, D.D., Chairman of the Board of Management.

the keys of the finished and furnished building to Rev. J. Lavell Smith, D.D., Chairman of the Board of Management. "As you look over the building," he continued, "may you have the eyes to see about you, wisdom, strength and beauty."

The building was formally opened and dedicated by the Moderator, Rt. Rev. George Dorey, D.D., at a service in the chapel before a representative congregation, on Saturday afternoon, March 12, 1955.

In the recent Armstrong Lectures given at Victoria College by Dr. Victor Murray, President of Cheshunt College, Cambridge, Eng., he said: "We must recognize that education is education of the emotions as well as the mind. Without the nurturing of both mind and spirit, development is lop-sided and wholeness of life is missed."

Miss Harriet Christie, the Principal, quoted this statement in her address. "This building has been constructed and furnished," she said, "with the hope that it will contribute to the development of the whole person; that as students live in a building which has beauty as well as utility — beauty of colour and design and texture— their spirits may be nourished and made more sensitive to beauty, to truth, to goodness, and they may leave these walls adjustable to new situations, but more able to reach the hearts of other people with God's love because they have grown closer to Him in this place."

Tribute was paid to the many people who have worked towards the achievement of the new school: Dr. A. J. Johnston, past Chairman; Mrs. M. G. Brooks, Principal Emeritus; Miss Eva Macfarlane, Director of Household Management from 1927 until 1954; Mrs. J. D. H. Hutchinson, past Principal and present lecturer; Dr. J. Lavell Smith, Chairman of the Board of Management; Mr. George Fallis, Treasurer, whose legal advice was fully given on a voluntary basis; Mr. G. Dean Maxwell, Assistant Superintendent of Construction for the University of Toronto and Chairman of the Building Committee, and the members of the Building Committee.

Photos by Editor

Miss Harriet Christie, Principal of the United Church Training School, is seen above on the platform at the Dedication of the new building on March 12th.

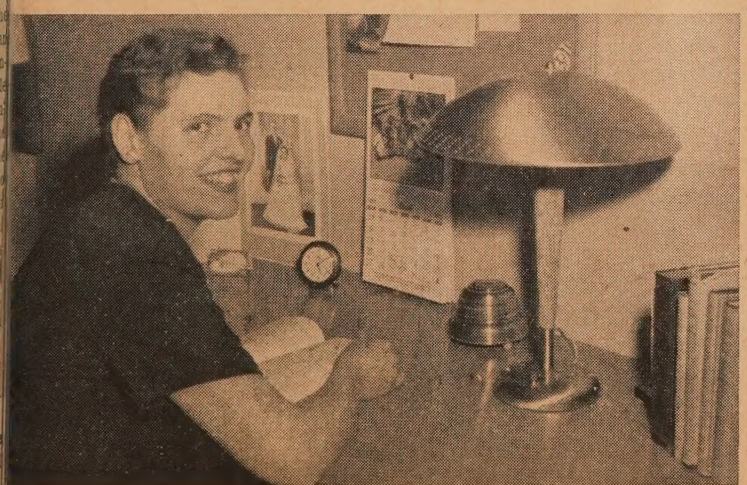
A Panda Photograph

The new United Church Training School, 77 Charles St. W., Toronto, Ont.

The financial campaign directed by Miss Christie was carried out through the co-operation and generosity of the women of The United Church of Canada under the leadership of the Woman's Missionary Society and the Woman's Associations.

The architect, Mr. Arthur Eadie, took a personal as well as professional interest in the building because of his long association with the Board of Management prior to being appointed. Thanks was expressed to him, and to Mr.

(*Continued on page* 26)



Miss Phyllis Campbell, student, sits at the desk in her room at the new School.

Miss Phyllis Murdock, student, officiated at the organ at the Dedication Service.

THE UNITED CHURCH Observer

Published under authority of The General Council
by The United Church Publishing House
299 Queen Street W., Toronto
A. J. Wilson, B.A., D.D.,
Editor-in-Chief and Managing Editor
Wm. J. Bradshaw, Circulation and Advertising Manager
Issued Twice Each Month—The First and Fifteenth
Subscription rate $2.00 a year, payable in advance
to any address in the world
Authorized as second class mail, Post Office Dept., Ottawa
Old Series, Vol. 125—No. 11 New Series, Vol. 17—No. 4

POSTLUDE

Easter is an ecclesiastical watershed. Communicants classes, and choir rehearsals culminate in moving reception services and inspiring music. But we cannot continue on the mount. We fain must descend to the plain of common tasks. But Easter affirms that Christ lives, and does not leave us to travel the way alone. To know that He walks with us through the years, sharing our joys and sorrows, gives us a courage, and confidence, that transmutes the grey of the daily grind into a glory that never was on sea or land.

THE CROWDED WAYS

Every city of any size has a section where the inhabitants drag out a pretty drab existence on the lower social and economic levels. In this area flourish those of the skid row and the denizens of the beer parlours and the flop houses, and the drifting pieces of human flotsam and jetsam that constitute a festering sore on the body politic. The Christian Church as organized to date seems incapable of meeting the situation. As a community gets run down, and substantial supporters move up town, for a while, perhaps a generation, they keep up their support of the old Church. In time this support ceases and the Church either merges with another or closes.

Admittedly there is room for a few of the great Churches in a down town area, but the economically and spiritually impoverished feel out of place in these. They do not have the "proper" clothes, nor are they able to fit into the congregational life. It is conceivable that they would feel more lonely in one of these cathedrals than huddled outside among their own kind in a doorway. But still, all these men and women broken and beaten are God's children. Christ died for them as well as for those up town, and the Church fails her Lord and Master when she pulls out and makes no adequate provision to mediate to them the saving love of God.

One method which has proved successful in the United States, but is still in the experimental stage, is worth studying. Instead of the large Church with its heavy overhead, its place is taken by small store front missions situated at strategic spots. A vacant store is rented, fixed up with simple equipment, and a minister is chosen who has special interest in this sort of work. Simple services are held nightly. Men and women attracted by the music drift in, in their old clothes, find warmth, companionship and Christian people who, without patronizing, show a deep interest in them. The Gospel message is simple and the music of the kind this mixed group can appreciate and in which they can share.

Maybe a study group could be appointed by the United Church to visit some of these adventures in New York, with a view to establishing at least one by our own communion as a pilot project. It is worth a try anyway.

SIGNS OF SPRING

One sure sign of spring around the Headquarters of the Church is the annual Board meetings. From all across Canada, elected representatives come to review the tasks committed to these Boards and to make plans for new projects. They work day and night and then take off to their own areas and their accustomed jobs. Nowhere else can one get such a comprehensive picture of contemporary Canada in so short a time as in the five-minute reports of the Superintendents of Home Missions. From British Columbia to Newfoundland the Church and nation are brought under review in rapid fire reports that are electrifying.

On the social and moral front there is not a social and economic problem that is not faced by experts in the Board of Evangelism and Social Service. If one doubts this he should secure a copy of the Annual Report. It is worth ten times the fifty cents charged, and may be obtained from Dr. Mutchmor's department. It shows care in preparation, expert knowledge, comprehensive content, and a deep spiritual appreciation of all that makes for human well being.

PAGE ONTARIO

Ontario, once the acknowledged leader in the moral and social life of the nation, has abdicated. She must bow to her younger and less effete neighbours among the Provincial family. An evidence of this comes from the action of the Province of Manitoba on the commercialized Sunday. This is how the matter has been reported:

"A bill in the Manitoba Legislature to legalize commercial sporting events on Sunday was defeated without a recorded vote being taken.

"A number of the Legislators spoke strongly against the bill. Samuel Burch (L—Norfolk-Beautiful Plains) stated that the bill was a 'direct challenge to the very basis of democracy' and that the Legislature had no right 'to place in the hands of free competition the crowbars to attack the foundation of democratic society.'

"The Attorney-General said he based his opposition to the bill on an 'assumption that our way of life and form of government are based on Christianity.'

"Man consisted of physical, mental and spiritual components, Mr. Hryhorczuk declared, and while civilization had advanced physically and mentally in the past century it had 'fallen badly behind' spiritually.

" 'We have failed as leaders because we have failed to take responsibility for the spiritual aspect,' Mr. Hryhorczuk said.

"The world was faced with a choice between Christian democracy and Communism and 'it's high time the leaders of the public became aware of their responsibilities' was his contention.

" 'Surely one day in seven is not too much to pay attention to the spiritual aspect of life,' he said."

This is a heartening decision for which Churches, labour unions, and all those interested in the spiritual and social life of the country should be profoundly grateful.

MORE ABOUT SLIPPING

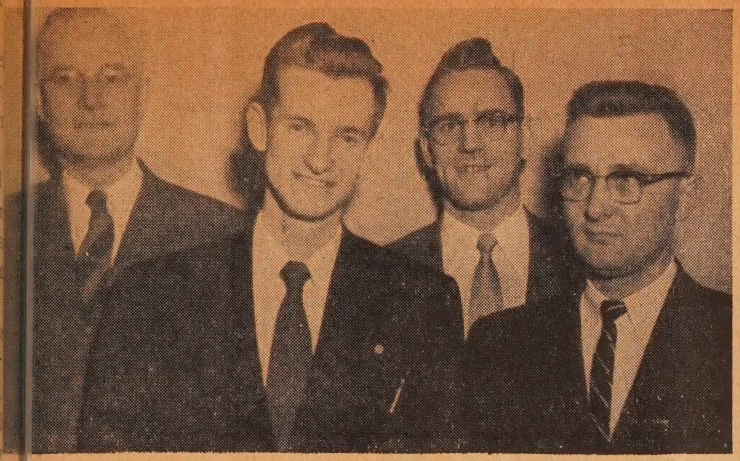
A correspondent has sent us a quotation. It is taken from a book, *If You Marry Outside Your Faith,* written by Dean Pike of the Cathedral of St. John the Divine, New York, Harper & Bros., New York, 1954. These are the first figures we have seen on the subject. If they are at all accurate they bear out our contention that the movement between the Roman and the Protestant Churches is a two-way traffic and in the transfer the Protestant Church is not the loser.

"A recent survey conducted by *The Christian Herald* (April, 1954) indicated that over four million Roman Catholics have become members of other Christian bodies in the United States during the last ten years. The official 'Catholic Directory' for 1953 indicated that there were over a million adult converts to the Roman Catholic Church during the same period.

"A sexennial survey of United Lutheran congregations (released by the National Lutheran Council on March 23, 1954) indicates approximately this same ratio, i.e. that four times as many Roman Catholics became United Lutherans as vice versa.

"A statistical study made in 1949 showed that about 4,000 Roman Catholics were becoming Episcopalians every year, and estimated the favourable ratio as to the two way traffic higher than the later studies cited above (*Living Church, September* 19, 1950).

"The first and third of these studies were criticized by Roman Catholic spokesmen. But regardless of the precise accuracy of any one of these studies, they certainly do indicate that people do change — and both ways—which is our point here."



to right: Rev. K. J. Joblin, Hon. President Victoria College Student
n; Frank Shuttleworth and Chris Jackson, in charge of banquet; Ken
Allen, Secretary-Treasurer Victoria College Student Union.

Photos by Editor

Left to right: Jim Payton, President Victoria College Student Union; Larry Gilchrist, Vice-President V.C.S.U.; George Morrison, Vice-President, and Albert Moore, President, Emmanuel College Student Society.

"BUDDY" PARTY

n February 7, 1955, a "buddy"
y was held in Simpson Avenue
rch, Toronto, Ont. About one
ired young men from Victoria
Emmanuel Colleges sat down
banquet. The Victoria College
ent Union is made up of
ents looking forward to theol-
During their undergraduate
they pal up with theological
ents from Emmanuel. To show
r appreciation of the guidance
help which the Emmanuel
ents have given them, the
bers of the Victoria College
lent Union sponsored this
quet.

embers of the staffs of Vic-
a and Emmanuel Colleges were
he head table, along with the
ers of the two student organ-
ons and secretaries of the
rd of Home Missions of the
ed Church.

fter felicitations and addresses
good will, pictures taken by
students themselves in their
mer work on mission fields
on the campus were thrown
he screen.

the meeting of the Presbytery of
t in St. Andrew's Church,
tham, Ont., on Tuesday, February
1955, Ronald Nelson Nichol, in a
nal ceremony, was received as a
lidate for the ministry of The
United Church of Canada.

Victoria and Emmanuel College Students

Left to right: Jim Payton, President Victoria College Student Union; Dr. R. W. K. Elliott, Assistant Secretary, Board of Home Missions; Dr. M. C. Macdonald, Secretary, Board of Home Missions; Albert Moore, President, Emmanuel College Student Society.

MUSLIMS and CHRISTIANS MEET

ERNEST MARSHALL HOWSE—A Letter from Alexandria

A New Venture of Faith Launched

III

The struggle to keep the forthcoming World Fellowship of Muslims and Christians strictly an inter-faith movement was not without its tension and danger but it was completely successful. The issue was permanently settled with the adoption of a constitution.

An important article, adopted in its final form on the last day of the Alexandria meeting, provided that whenever a political issue is brought to the floor of any future Convocation, the Chairman must **without debate** refer the matter to the Executive Board.

A further article provides that the Executive shall take no action and issue no statement save by unanimous vote.

As the Executive includes representatives of Coptics, Orthodox, Roman Catholic and Protestant Christians and Sunni and Shia Muslims, no issue of local or partisan nature is likely to pass the barrier of such effective screening.

The rule of unanimity in effect gives the right of veto to every section of both Islam and Christianity. Leaders of the Alexandria meeting pointed out that such a privilege, however limiting, is absolutely essential to co-operation between the two religions. They pointed out that it would be quite easy for either Protestant or Catholic Christians or Muslims to propose some action which would result in the withdrawal of another group. The rule of unanimity provides that Christian-Muslim co-operation must move within the limits in which all can move together.

The World Fellowship of Christians and Muslims has therefore a restricted but worthwhile scope. It has nothing to do with any syncretism of the two faiths nor any devious promotion of either Muslim or Christian politics. It resembles the Councils of Christians and Jews familiar in North America. It seeks to promote among the two religions (both inheritors of the Judeo-Christian heritage) goodwill, sympathetic understanding, and mutual recognition of common interests in the face of a materialistic philosophy that threatens the world.

If I were asked why I am in the Muslim-Christian movement, said an American delegate, "I would say that it was so that my grandchildren could live in a free world." "I believe," he continued, "that if Muslim and Christian stand together, we can hold the line against the present threat to the world. If they cannot stand together, the cause is lost."

The Committee at Alexandria not only decided policy and drafted a constitution to be presented at a founding Convocation next spring, it also elected permanent officers. The officers were

(*Continued on page* 26)

The Editor of THE UNITED CHURCH OBSERVER, the Rev. A. J. Wilson, D.D., (right) who was present at the Kent Presbytery, is seen congratulating Mr. Nichol. His minister, Rev. Graham Tipple Tilbury (Ont.) Church (centre).

The Church Builds for Tomorrow

Through Boys' Programme, Tyro and Sigma-C

W. N. BLACKMORE, Boys' Work Secretary, The United Church of Canada

In answer to the call of the local Church, and at the direction of General Council, the Board of Christian Education since 1948 has produced two new Christ-centred programmes: Tyro for the Junior Boy of 9, 10 and 11 years of age, and Sigma-C for the Intermediate Boy of 12, 13 and 14 years of age. The Tyro programme was launched in our Church in 1950, and already numbers some 762 groups and leaders, with 10,000 boys. Sigma-C is being launched in this year of 1954-55. Already this new programme includes some 500 groups stretching from Nanaimo, Vancouver Island, to Buchans, Newfoundland, and has within its fellowship, some 5,000 Intermediate Boys.

Tyro and Sigma-C were produced after a considerable amount of research and study in the field of junior and teen-age boy psychology, group dynamics and techniques, and programme content which is geared to meet the needs and interest of the boys of today. Each programme has gone through an experimental period in the Church, being tested by over 100 groups and leaders in rural, town, and city Church situations. Both programmes have been acclaimed by the field as being interesting, attractive, and vital to the Christian growth of boys.

Sigma-C—Interdenominational and Unique

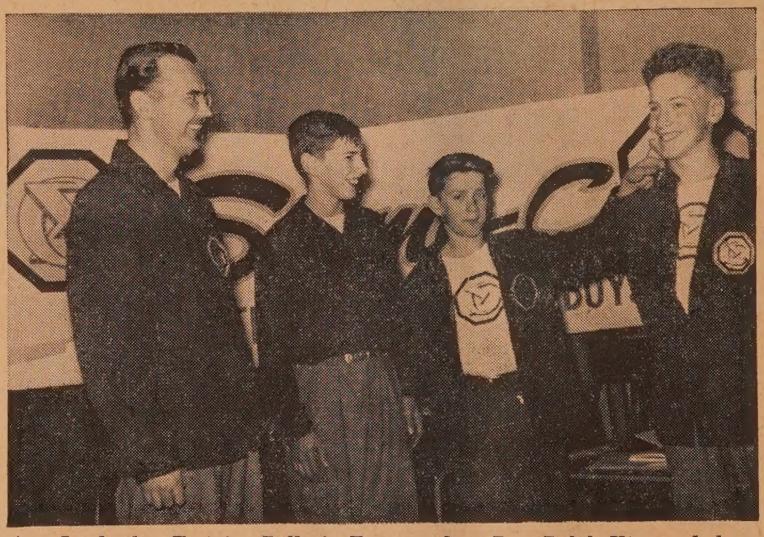
Although Tyro was developed denominationally, Sigma-C is unique in that it has been developed interdenominationally by six of the participating denominations of the Canadian Council of Churches. The creation of Sigma-C "was a venture of faith, entered in the spirit of urgency and Christian fellowship." Sigma-C is a Church-centred programme which is denominational, and at the same time contains a large element of common material which is usable by all denominations. "This programme is intended to embrace the ministry of the Church for intermediate boys. It is built upon the Christian belief in the redemption of mankind by God through Jesus Christ and the New Testament teaching of the 'abundant life.' It declares our faith in God and our purpose to uplift Jesus Christ."

Sigma-C seeks to lead boys to commit themselves to God and to serve Him in all of life through the Church. Indeed, the leaders of Tyro and Sigma-C groups are very much a part of the team of Christian leaders in the local Church, who along with the minister are helping youth, through God's grace, to become vital members of the local Church, and living Christians in their communities. Truly such programmes will also have far-reaching results in the recruiting of young men to the Christian ministry.

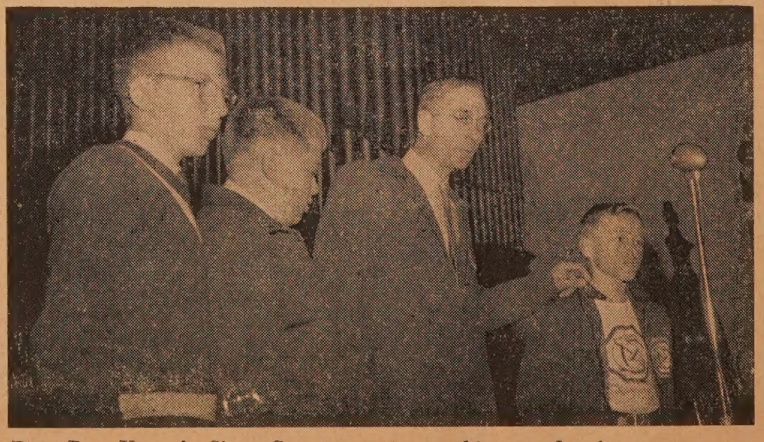
Sigma-C and Trail Rangers

What is the relationship of the new Sigma-C programme and the Trail Ranger programme? Both programmes are available for the Christian education of the intermediate boy. Sigma-C embodies many of the basic factors and underlying principles of the Trail Ranger programme, but is nonetheless a completely new programme. Many Trail Ranger groups are in the process of making the transition to the new programme. This is facilitated by the fact that a former Trail Ranger boy can receive credit in the new programme for every degree which he has earned in Trail Rangers.

A Leadership Team in training at First-St. Andrew's United Church, London, November, 1954.



At a Leadership Training Rally in Toronto, Ont., Rev. Ralph King and three Sigma-C boys from Whitevale (Ont.) Church present the new programme. Left to right: Mr. King, Donald White, Larry Reesor, Walter Milne.



Rev. Roy Vessey's Sigma-C group presents this new boys' programme to General Council, Sackville, N.B. Left to right: Bobby Baxter, Lloyd White, Mr. Vessey and Donald Macdonald.

Focal Points of Programme

There are four fundamental aspects of the Sigma-C programme which are basic in its development and use. Sigma-C is a Christ-centred, Church-centred, Bible-based and Family-linked programme. The name of Sigma-C itself had its origin in the Bible verse "I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3: 14, R.S.V.). This verse is the personal aim of each boy in the group. From the letters of "Scope" the code word of the programme we get the four programme areas which are Sports, Church, Others and Personal. The "E" of "Scope" stands for the Christian Evange which permeates each area of Sigma-C in an interesting, attractive and meaningful way. The Sigma-C programme contains a realistic balance between a Christian emphasis which is closely related to the day-by-day experiences, needs, and interests of the young teen-age boy, and activity projects including handcrafts games. The main emphasis in the programme is on the Christian nurture of the growing and maturing individual, as he wor ships, thinks, discusses, works and plays in the group. Since the Church's concern is for all boys in the community, Sigma-C make provision for different types of boys.

The Adult Sponsor

Growing boys need the suppor and interest of adults, especially their parents in the fellowship of the Church. Sigma-C emphasize this important factor by havin an adult sponsor for each boy the sponsor being preferably the father of the boy.

Teen-Age Boy Appeal

There are various reasons why the new programme does have teen-age boy appeal. First of al the wide choice and variety of programme is inclusive of the many-sided interests of boys in a wide range of situations. Here too, the boys have a real oppor tunity under the guidance of the leader, of helping choose the pro grammes and plan ahead for the group and for themselves a persons, as they participate. The new Casual Jacket and T-shir are eye-catching and practical fo the boy. The completely new recognitions or goal-markers i felt, plastic, and metal in the programme colours of double-blue and red have already proved their appeal to boys. Sigma-C has considerable interesting and meaningful symbolism which i

uing to the young teen-agers. ghout the programme also, boys have ever-increasing tunities for actual leadership e group.

ching, Promotion, Leadership Training in Sigma-C

iat has happened in the past in the promotion, launching, eadership training of the new amme of Sigma-C? Many er experimental group lead- Conference and Presbytery Work Counsellors, Confer- and Presbytery Christian ation Conveners, members of ational and Conference Boys' k Committees, and other ested and experienced boys' leaders, including both lay- and ministers, have had a part in the launching of the programme.

ter the approval of the new ramme by the Board of Chris- Education at its annual ing in 1954, general presen- ns of Sigma-C were given at spring sessions of Confer- s and Presbyteries through- the Church. In these bodies, e is wide acceptance and ral enthusiastic support for programme. Former experi- tal groups and leaders have a real part in these presenta- s. At Saskatchewan Confer- the convener, Rev. Jack bert, a Sigma-C leader inter- ed Rev. Bob McClennan of son Bay and Mr. Carl Rovey panel discussion presentation. uring the summer of 1954, e leadership training schools e held for interested leaders ughout the Church; one at amata, one at the Prairie istian Training Centre, and at Five Oaks.

n the fall at General Council, na-C was presented by Rev. R. sey of Truro, Nova Scotia, and Sigma-C group. General Coun- approved the new programme recommended it for use in the l Church for Christian Educa- purposes. In the fall also, sentations continued to be le throughout the Church at sbyteries, and to local Church istian Education committees.

n November 20, 1954, forty- men met for training at don and Toronto, as two cen- leadership training teams for three Central Conferences. se men were all volunteers. ce January, 1955, the men of se teams have held 31 leader ies in 20 Presbyteries in these tral areas. During the fall of 4 the United Church Boys' rk secretary travelled through- the four Western Conferences ing leadership training to 325 sent and potential leaders, and aking to Christian Education mittees, Presbyteries, college dents, and men's clubs. During month of March, 1955, the retary met with 100 leaders in ma-C leadership training in the rthern Presbyteries of the three ntral Conferences. In May 1955, ilar leadership training ses- ns will be held in the Maritime

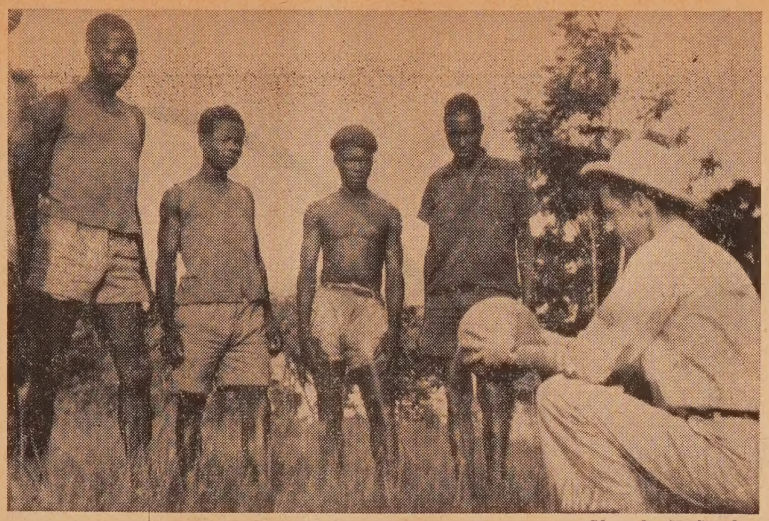


Photo by H. Steed

Group of boys at Camundongo, Angola. Parts of the Sigma-C programme are being used with these boys. The leader here is Rev. James D. Ormiston. This group and others need more such footballs (not Rugby Balls). It is suggested that this kind of project would be an interesting one for small groups interested in boys. For information write Rev. W. N. Blackmore, Room 517, Wesley Buildings, Toronto 2 B, Ontario.

Conference. At Christmas, presentations of the new programme were made at all of the Older Boys' Parliaments across the country to interest future Boys' Work leaders. Thus, Sigma-C has been presented and initial leadership training will be completed throughout the whole Church during this first Sigma-C year.

Tyro and Sigma-C Go Overseas

Tyro and Sigma-C are being used not only throughout The United Church of Canada but also in our Overseas Missions work. Rev. Harold Steed writes from Angola, Africa: "We have 170 boys in the Boarding Department for which I am responsible. This year we are going to try and have groups among the boys at least every two weeks. The Sigma-C Programme Book is truly a wonderful book, so clearly organized, and so well got up." Rev. James D. Ormiston writes from Camundongo, Angola, to say that they are in need of footballs (not rugby balls) and suggests that such might provide a worthy project for small groups interested in boys. "They play in their bare feet but the old ball goes to pieces in about three months."

Important Goals

Where are we going or what are our major goals in Boys' Work in our Church? Our first goal, as stated above, is to win boys to commit their lives to Jesus Christ. God wills that we shall have a part and a responsibility in this whole process. We are thus working towards a much more closely-knit organization in the boys' work of the Church from the Conference, through the Presbytery and local Church Boys' Work Committees. We aim for a total leadership training programme for Boys' Work leaders of local Churches each year, for effective programming. We urge and encourage the use of high standards in both Tyro and Sigma-C.

Are there any outstanding features about the Tyro and Sigma-C programme which make them particularly usable in your local Church situation? Yes. These two programmes contain a considerable amount of on-the-spot leader help, so that the busy lay leader has only to prepare what is organized and clearly set forth for him. Also both these programmes contain a tremendous choice and variety of programme materials so that they can be used in a wide range of different local Church situations.

The Church, Recreation and Sports

W. T. F. JOHNSTON, Red Head, N.B.

Someone has said that "A person's attitude toward sports largely depends on the age of the individual." In youth, energy is super-abundant and enthusiasm overflows like a perpetual spring; past fifty, a good book has more appeal and a walk seems to provide sufficient exercise. At least, the doctors tell us, if we want to grow old gracefully and live a long time, we had better not do anything with too much vim and vigour. However, we are not so much concerned with those past middle age as we are with the youth of the land.

A cursory glance at the situation would lead us to believe that our young people are pretty well preoccupied with this form of recreation, so much so that they often go overboard in its indulgence. On every hand, inducements are placed in their way so that they will enter this form of activity and excel to the point of gaining popularity at home and abroad. One can even go to college and get a degree in physical education, or — if good enough — enter the professional field of sports and make a fortune. Daily papers print pages and broadcasting stations contribute considerable time to such news. Millions are spent and millions are made. No wonder some people are becoming alarmed over the situation and feel that we are becoming too sports-minded.

If these games are promoted for the purpose of building up the health of the nation, then, why is disease so prevalent and the hospitals so full?

The question is controversial in nature but asked by a great many people. Probably we can dispel any doubts by simply stating that sports are for healthy people and not for the sick. It is thought that by building up the strength of the body and thereby offering greater resistance to disease, we can eventually close the doors of the hospitals, or, at least substantially reduce their necessity. If this were wholly true, we would all welcome it to the full; unfortunately it plays but a small part in the health of the nation.

Physical education and sports are good for young people and they should be encouraged in their participation; but the amount of time devoted to them should be more closely controlled. In other words, they should be practised in moderation outside the professional area. We all know the results of getting "too much of a good thing." A steady diet of anything becomes tiresome and eventually results in loss of appetite, deranged body and mental functions. This analogy serves as an illustration why some feel that we are getting too much sport, and those who think and speak thus are usually branded as "poor sports." Does it depend on the point of view, or, is it the "age" of the critic?

Whether we like it or not, the man or women over fifty has to be considered in more ways than one. Our young people should be willing to listen gracefully to the "voice of experience" and govern their lives accordingly.

Effect on the Church

If sports and their closely related activities have been promoted to the point where they are interfering with education and the more valuable activities of life in general, what effect has this had on the Church?

Some years ago there were very few Churches that could boast of a recreational hall and gymnasium. Today, if these facilities are not available, the Church is either too poor or the people are considered old-fashioned. Now, Boards consider these buildings, or rooms, a necessity, to hold their young members. Are the youth thinking more of their fun than they do of worship and Christian education? Some think so; others admit the former to be true, but argue that we must hold them.

To be fair and just to our youth we should agree that they are not "going to the dogs" as some in every generation

(*Continued on page* 15)

YOUNG ADULTS and MARRIED COUPLES

Discipline

HELEN CRAW MITCHELL

"Jimmie is so hard to manage! All our home life is upset by him. I am on the edge of a nervous breakdown!"

"Mary is such a mannerly youngster. No trouble to have around, but she seems very timid and does not play well with other children."

We all want our children to be full of life, yet well behaved, a credit to the home training. We have a horror of "spoiling" them, yet we realize that harsh discipline has often caused bitter rebellion and disharmony in the home. We are confused because the experts seem to contradict each other. Some speak of control and frustration as necessary, while others favour "self-regulation."

We are driven to consider discipline carefully, to observe what is actually happening in our homes, and to decide what we are finally aiming for in this job of bringing up children.

Most small children seem to want their own way in all things, but they must learn that there is a time and place for prohibitions and controls. At the same time they must be given opportunities to make their own choices, and to learn independence and responsibility. We call this long positive programme of training, **Discipline.** It has been well defined as "a system of guidance which makes it easy for the child to learn to conform in his actions, but to think independently." It begins when the child is a helpless baby, and ends when he takes over his own direction and control.

Of What Value Is Obedience?

The easiest way to obtain obedience is to make the child conform for fear of punishment or in the hope of a reward. But we fail in the long run unless the child learns to conform from very different motives from these. When he is small we can control him because we are stronger and wiser than he is, but gradually he should co-operate because he respects our authority. He feels we are reasonable and are seeking his best interests.

It is a healthy sign when he claims the privileges of freedom and self-fulfilment. But first we must teach him good manners and lawful behaviour. He must come to consider the rights of others, and to guard his own safety, as well as that of others. These lessons in accepting frustration he learns gradually under the patient guidance of his parents and teachers. At each age we demand the behaviour and responsibility appropriate to that stage of growing up. Obedience is not

(*Continued on page 27*)

Search the Scriptures

DR. and MRS. DAN MacDOUGALL

(*Dr. MacDougall is associate Professor of Chemistry at O.A.C., Guelph*)

Romans 1: 16, 17.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

For therein is the righteousness of God revealed from faith to faith: as it is written, "The just shall live by faith."

These two verses express the central theme of the epistle to the Romans. The message is urgent and vital, but to many of us, twenty centuries later, repetition and thoughtless indifference seem to have obscured its real meaning.

Let us examine these verses and see if we can recapture the vital meaning which the apostle was seeking to convey. First of all, Paul proclaimed the gospel of Jesus Christ. Men who were hopelessly lost in sin were thrilled with the news that a new relationship with God was possible; a relationship in which, through belief in Christ, all their sins would be forgiven. Thus the message of the gospel is for all sinners—that is, for all mankind.

The word "sin" is not popular today. In attempting to evaluate ourselves as sinners we should remember not to make the comparison with our fellowmen but with Jesus. We then see how difficult it is to walk in His way, and each must humbly realize how far short he falls of all that God would have him be. Thus the good news is for all of us. Until we really feel like the sinners we are in God's eyes, we cannot know the real need of salvation and the full impact of Paul's message.

What then is the prime requirement if we are to receive this unconditional pardon through Christ? Paul gives the answer to this question in verse 17: "The just shall live by faith." Deeds of kindness, generosity, giving oneself for others, no matter how commendable these may be, will not atone for the wrongs we have committed against God—but faith in Christ will. We may be assured that if we accept Him, if we are willing to put our hands in His and give Him complete control over our lives He will lead us and we shall live with Him forever.

Send materials for Couples' Club and Young Adult Page to Mr. and Mrs. Bert Wood, 10 Oakwood Ave., Guelph, Ont.

News Briefs

Grantham United Church Couples' Club has just completed its first year of activities. The original intention of the group was to provide for the members the three S's, namely, Social, Study and Service. This was carried throughout the year by "Games night, Costume party, Christmas concert, Strawberry social, Golf night, and many other activities." Under Study, came a stage play, educational films, and plant tours. Under the Service category, one money-raising project was organized and carried through. The club year was officially terminated by the presentation of a gavel by the out-going president.

Selby Church Couples' Club was organized during the week of Feb. 14th. Officers were elected and the club was launched by a successful meeting held in the home of one of the members. Any suggestions for activities or programmes, other than those in the Handbook, will be greatly appreciated. Kindly address all correspondence to Rev. John Renshaw, United Church, Selby, Ontario.

Wesley Church Couples' Club was organized last fall and reports four very successful meetings. As the result of a talk by a local nursery-man, the group decided to landscape the Church grounds. The nursery-man very kindly offered to supply the shrubs for this project. This group has held an interesting discussion on "Balancing the Budget," and we suggest you watch this page for an article on "Stewardship."

James Evans Memorial Church, Norway House, Manitoba, held "Christian Youth Week" recently. We feel this report is outstanding for two reasons: 1. Its co-operation, between original Canadians and new Canadians. 2. Its co-operation between Young People and Married Couples. Norway House was the site of government of Western Canada under the Hudson's Bay Company. Past those shores pushed the settlers of the Selkirk Settlement; here plyed the York Boats carrying freight to the far reaches of Western Canada. James Evans established the original settlement in 1841. The report is entitled:

"A Unique Christian Youth Sunday in an Indian Church."

After special services had been held all day in this old Indian Church, an inspiring fireside was held. Miss M. Martin, the outstanding little Deaconess from Newfoundland, conducted the programme. Mrs. K. C. McLeod, who with her husband served this charge so faithfully for eight years, was the organist.

The hymn-sing was conducted by Miss F. McClary, a former teacher at the Portage La Prairie School. Jack Witty, local Hudson

(*Continued on page 27*)

Doubts, Fears and Mushrooms

bts, fears, and mushrooms ne thing in common. They ive in dark places.

come to "dark places" in es. None of us can hope to the pressure of the world, ials of our times, or the s of personal tragedy upon ith. But should we make ellars of our minds to grow ushrooms of doubt and fear? s is springtime in the world. ld be another new-growth n our lives also.

n up the windows of the Open up the doors of the Let this be a season of recep- We are not children of the but children of the light.

the pungent words of the James translation: "God not given us the spirit of but of power, and of love, f a sound mind."

* * * * *

ping to test the reactions of en-year-old pupils to their l programme, a teacher l of mine asked each child n, "What do you think is the important part of school?" little fellow answered, "The is the most important part hool, for that's where we in!"

at small boy may have missed oint of the teacher's question, here is much sound sense in dea. Before we can benefit any programme or activity ust first enter into it, either ally or physically. The delib- act of entering a door— ially a spiritual door — is a crucial point in our lives. r Lord Jesus Christ referred imself as "the door." He thought of himself as the only door by which we can come to God. As John's Gospel tells us, Jesus used this figure of speech very often to explain his mission. "I am the door; if anyone enters by me he will be saved."

There may be many ways to Christ, but all paths lead to that everlasting door, which stands open at all times. "Behold, I have set before you an open door, which no one is able to shut."

* * * * *

Freedom from fear is rightly counted to be one of the basic freedoms of humanity. But how can people be freed from their inner fears? The things your neighbour fears may hold no terrors for you. The things you fear may be meaningless to me. Yet in our heart these fears are very real, and only the most powerful faith and trust in God can bring the personal relief each soul requires.

The secret of freedom from fear is to know that our lives are anchored by the indwelling presence of God, and cannot drift beyond his love.

The steadying force of such knowledge is tremendous—fear is robbed of half its power when we know how to meet the threat that causes it. "God is our refuge and our strength, a very present help in time of trouble. Therefore we will not fear though the earth should change, though the mountains shake in the heart of the sea."

Sign of the Pot and Spoon

In the gallery of the Christian saints, Brother Lawrence should be depicted with a pot and a spoon in his hands. He found God in the kitchen.

In a community of learned and holy men this lay brother served in the scullery. He was not the dietitian; he didn't plan the menus. He was not the chef; he did not supervise. He was the cleaner-up. He was the pot-washer.

In that setting he discovered what it meant to serve God. And he has enriched our vocabulary with his description of what he was doing. He called it "practising the presence of God."

My soul, whatever distasteful chores you have, are there any so bad that you could not, as you do them, practice the presence of God?

If I ascend to heaven, thou art there! If I make my bed in Sheol, thou art there! (Psalm 139: 8)

Bad Penny

When you find yourself stuck with a bad coin, there are three things you can do.

You can race around to find out who gave it to you.

You can keep quiet and pass it along to some other unsuspecting pilgrim.

You can accept it, absorb the loss, and say to yourself: "This thing ends with me, and nobody else is going to get stuck."

When you find yourself the victim of any other shoddy deal, the same three courses are open.

You can rage for retaliation. You can "take it out on somebody else" further down the line. You can decide that the wickedness you have encountered comes to the end of the line when it meets you.

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust." (Matthew 5: 43-45.)

The Hidden Flower

O Spirit of Spring
Whose strange instinctive art
Makes the birds sing,
And brings the bud again:

O in my heart
Take up the heavenly reign,
And from its deeps
Draw out the hidden flower,
And where it sleeps,
Throughout the winter long,
Oh sweet mysterious power
Awake the slothful song!

Richard Le Gallienne

Peter Gordon White

DEVOTIONS

Illustration by Willis Wheatley

How can a young man keep his way pure? By guarding it according to thy word. With my whole heart I seek thee; let me not wander from thy commandments! (Psalm 119: 9, 10)

RESURRECTION *Prayer*

THEN go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. Lo, I have told you. So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. And behold, Jesus met them and said "Hail!" And they came up and took hold of his feet and worshipped him. Then Jesus said to them, "Do not be afraid; go and tell my brethren to go to Galilee, and there they will see me." (Matthew 27: 7-10)

O thou who didst promise to appear to thy servants amid the familiar scenes of Galilee, grant that our eyes may be open to the beauty of thy living presence; that we may see thy blood upon the rose, in the stars the glory of thine eyes; that we may feel that strong heart stirring in the ever-beating sea, find thy footsteps on every worn pathway and look on every tree and see thy cross; that surrounded by the tokens of thy life, we may enter into its fullness and rejoice in its beauty throughout our earthly pilgrimage and into all eternity. Amen.

Reid Isaac

AS I SEE IT

ROMAN COLLAR

An Appraisement of MRA

Recent articles, commendatory and otherwise, about MRA, particularly in reference to the Church of England's Report and its action of "laying it on the table," led me to think of writing on this disputed movement. Actually, more than a month before the Editor's article appeared (March), I had considered an appraisement of the Group as far as my limited time and knowledge permitted. I need hardly say that I am not a member—if one can be—but, like thousands of other Christians, an occasional reader of books and papers issued by MRA.

History makes it clear that nearly all great forward movements have met with fierce opposition. Even the early Church itself knew much about dens and caves of the earth, catacombs and massacres. "They met the tyrant's brandished steel, the lion's gory mane. . ." And down the centuries, when one went out of established ecclesiastical grooves, there was trouble aplenty. Take a necessarily swift look.

Begin with Wyclif in the 14th Century. He went out of the beaten track theologically, organized his "Poor Priests," the Lollards. He and they were called heretics, Lollards or "Babblers." They knew something, indeed, of persecution and arrest. Wesley's Methodists were considered worse than queer at the outset. Sydney Smith spoke of the "vermin of Methodism." The State Church was horrified. And the Salvation Army with its drum—their women with their "coal scuttle" bonnets; the men with their red jerseys—what was queerer? Initial effects—rotten vegetables and eggs, sticks and stones, and conversions, at their open-air meetings! Yes, the Army was ridiculed, but is now held in world-wide respect. Poor King James had a poor opinion of Presbyterians. "Bah!" he averred, a "Presbytery agreeth with monarchy as God and the devil." A peculiar business this—governing by Presbyteries instead of bishops! The Kirk had quite a fight; but the Covenanters have, as a result, quite a place in religious records. Most readers will agree that they themselves take special pride that they are in the "Apostolic Succession"; nearly all others are out of step doctrinally, practically, liturgically, sacramentally, historically, so, quite gratuitously, we throw around our criticisms and jeers with spirited lavishness.

The foregoing paragraph has been written with the thought of pointing out that MRA is apparently in historical succession. It had an inauspicious beginning. Among its good things, it had a "sharing" practice that actually shocked not a few, a practice that may be summed up as a confession of one's own weakness to help another held by the grip of the same sin, which practice to some was justified by James, "Confess your faults ('sins,' S.R.V.) one to another." That has, I believe, faded into the background, but it did the movement immeasurable harm.

My own criticism of MRA has been that it depends for support too much on "Big" names — oh, yes, it has had those of union leaders, plain miners and carpenters, ex-convicts, black, red, brown, and yellow men, still it appears to rely too heavily on Lords, Sirs, Honourables, Archbishops, Bishops, Prime Ministers, Principals, etc., etc. Others have said that it neglects the cry of the desperate, the call for general justice.

Concerning my own criticism —which may be quite unfair—I am inclined to let it stand. The MRA does not yet see that "Big" names are not as powerful as in past days. This is the day of demos, the common people. Generally, they are not impressed by titles or great wealth. Yet the MRA could argue that many "Big" folk, powerful folk, outside the regular Church are being reached by them, by their ideology, their philosophy of life and morals, based on the New Testament.

We look at two examples. The London **Times** in February quotes Dr. William Nkoino, founder of the African Congress Youth League, who felt that Africa's salvation lay in pursuing the idea of African Nationalism, to the extent of bloody revolution if necessary, as saying: "I see MRA as a superior and over-arching ideology which unites men and nations above race colour or point of view." That's something over-

(*Continued on page* 20)

MUSIC

FREDERICK J. HORWOOD

All Things Bright and Beautiful

This is a well-known hymn which we sing on Sunday mornings. It is my joy and privilege to speak in a different Church each Sunday to a congregation consisting chiefly of children. These special services have various titles including the old-fashioned Sunday School Anniversary, Church School Anniversary, Buds, Birds and Babies service, and Church School Spring Festival. For many years I have found wonderfully responsive groups of girls and boys who feel that such services are their very own. They show great enthusiasm in the service, and particularly like to have a part in the singing of junior anthems or hymns. To see fifty little angels in the front pews marshalled and mothered by ten radiant teachers is a living example of the simplicity and the beauty of the kingdom of heaven itself. They may be full of springs and wiggles, but there is a satisfying rhythm to their alternating moods of quiet and activity. I have sometimes known one or two leave the fold and come up to the pulpit without attracting too much attention. At one anniversary I had to speak from a position half-way down the centre aisle with the children completely filling the front of the Church, and the adult congregation behind me. In other Churches a high platform has been constructed to hold a hundred tiny tots, who gave me barely standing room. During another service of buds, birds and babies a Java sparrow laid an egg while I was speaking to the children, much to the delight of everyone.

Sometimes children take part in the service of worship by helping me to read the scripture, since they all know the twenty-third Psalm. At a huge anniversary of several Sunday Schools in one Church with an actual count of 1,900 children under thirteen years of age, three little folk fell off the front pew into an imaginary pond which I happened to create — a pond which reflected nine stars from the heavens. I wanted those stars so much, too, for a diadem! My little friends soon recovered from the accident. Sometimes they answer questions in the sermon; questions about twin babies for example: "Mother dresses the twins in different colours so she will know them apart," or an answer from a specially intellectual boy, "You don't know anything about babies or you wouldn't ask a fool question like that. Don't yer know the one in pink is a boy?" Well, no, really I don't!

Most anniversary services move along very well and end inside the hour. On rare occasions there are several speeches made by well-meaning folk whose terminal facilities are not too good, and who are so verbose that children become restless and tiny tots fall asleep. Then comes my turn. I can always wake them again by having them sing a good hymn.

I used to envy the secretaries of departments who went about the province week after week with two really good sermons to preach —one they called the royal George, and the other slightly less distinguished which they used for evening services. I could make one sermon do for every anniversary, but it would undergo great changes because of the response and sensitivity of each new junior congregation. Several of my beloved teachers and professors who are now basking in the sunshine of advancing years have wondered why I fell from gra in the sense that I have wandere from the pathway of sound hom letics. I was taught that there a dozens of good sermons to preached from the epistle to t Philippians, and each of the could be arranged in proper ord of introduction, exposition, deve opment and conclusion. I a sorry! I have made a terrib muddle of sermons for grown-up I never could find the proper par of those Greek verbs and I thin iota subscripts and such thin are quite confusing. So I preach sermon with a real text and illu trate it with lots of stories whi children understand. After a Jesus was a fine teller of storie wasn't He? Perhaps my storie help the children to understan and follow Jesus, too.

Dear me! I have done 6 words in good Pitman shorthan on an introduction to the subjec so there is no time for an expos tion or development. I'll go rig to the point in this sentence— how inspiring it is to listen to th music at a Children's Annive sary! The littlest angels may sin about being sunbeams for Jesu and the primary department ma stand in front of the communio rail to perform their little piec The Junior Choir usually prepare two anthems, frequently chose from one of our three hym books; and being well trained they sing from memory. I shoul like to say a sincere thank you t the girls and boys who sing fo me each Sunday, as many as hundred in one Church, and some times only a dozen in others. A a recent anniversary I had th privilege of listening to a junio choir of 25 sing such anthem There was no fuss or excitemen They were clad in sartorial splen dour befitting the occasion. Th boys were scrubbed clean. Th girls looked angelic. Their voice were bright and beautiful. No on was annoyed because Freddie sa a solo, or that Marilyn and Ma garet had a duet. At a buds, bird and babies service a few bird near the pulpit can make it inte esting when one does a warble trill on G while another is singin a flute-like tone on F sharp at th same time, and I am between th two. However, such things d happen.

So if you have an anniversar in the offing be sure to give you little people a chance to sin two simple hymns with all th expression their sweet voices ca produce. I hope my former teach ers will forgive me for wanderin from the academic way. I had t learn how to baptize a baby, ho to perform a marriage ceremon and how to administer the othe rites of the Church. Perhaps th creation of the Music Maker Circle has already atoned for m misdemeanours. So next Sunda will you please sing "All thing bright and beautiful" when come to see your children and m own Music Makers?

oadcasting for God

story of Religious Broadcasting in British Columbia

COOKE, Qualicum Beach, B.C.

was an April morning in uver City. The telephone in my study. I lifted the er.

ow would you like to broad- your sermons from your next Sunday?"

was the voice of Roy Brown, ng electrician interested in levelopment of radio broad- g, just then beginning.

hat do you mean?" I queried.

ou know the Daughters of re are putting on a high-class cal concert in your Church Thursday?" he replied.

o I understand."

Vell, I'm putting a wire and a on to the platform to broad- the programme, and, if you I'll leave it there for a couple undays, for you to use when ching. It won't cost you any- g."

ine!" I said. "We'll try it

nd we did. It was the first ortunity to preach the Gospel radio in British Columbia, so as we knew.

o, on Sunday, April 13, 1924, Good News of the Kingdom t out on the wings of the wind the mountains and valleys of ish Columbia, and the inlets islands of the Pacific Coast. once there was a thrilling onse which set me thinking of great possibilities of carrying Gospel to the people scattered ong the hills and valleys and ng the rugged coast of this at province. Letters came in m the Fraser Valley, the Okan- n, the Cariboo and Vancouver and; from lumber camps back he bush, and lonesome families lonely islands and in far-away ets, from mining camps and ing boats and steamers far out the Pacific.

From Gambier Island a listener ote: "Your sermons were much preciated last Sunday by people New Brighton. We just got r radio fitted up last Saturday d could hear ever so distinctly. e had our neighbours in, who joyed it as much as we did."

From Waterhole, Peace River, berta: "We enjoyed your ser- e Sunday evening greatly and pe to hear you again. We tuned on your service by accident, t I immediately recognized your ice and we were quite thrilled. he last time we heard it was in 22, on May 3rd, when you ited us in marriage. We hope hear more of your services; ey come in so clear and distinct, nd the music certainly is lovely."

Many other messages came from rairie points east of Calgary, nd as far south as Sacramento, alifornia.

On Sunday, April 20th and 27th, I read extracts from other letters and spoke of the possibility of raising funds to build a radio station to meet the need of such a ministry and made a strong appeal for donations for funds to purchase and install such a station. During the weeks following I was able to interest some public-spirited friends in the city, amongst them the late Mr. Christopher Spencer, Mr. W. C. Woodward (the founder of Woodward's Stores Ltd.), Mr. Ross Peers, a Vancouver lumber operator, and the late Mrs. Lester Brooks. In a short time we had the $2,000 necessary to purchase the equipment from the Northern Electric Co., and Roy Brown began the erection of a 50-watt station, for which I received a Licence from the CBC, and later a short-wave licence. The call letters given us were CKFC—(FC for First Congregational).

Station Dedicated

On Sunday, September 7, 1924, Station CKFC was dedicated to the worship and service of God at the morning service at 11 o'clock. The sermon was from the texts, Deuteronomy 4: 36, "Out of heaven He made thee to hear His voice, that He might instruct thee," and Mark 4: 9, "He that hath ears to hear let him hear." At the close I said, "We have dedicated this radio station to God this morning, consecrated it to the high and holy purpose of proclaiming the Gospel of Jesus Christ and bringing God Himself into lives of men and women and little children, and drawing them into a close and abiding fellowship with Him. In the days to come may it be used as an instrument of the divine mercy and grace, leading many to seek unto God, for to seek God is to find Him, to listen to Him is to hear Him, to truly hear Him is to know Him, and to know Him is to love and serve Him."

From its dedication until I left, later, for the United States, CKFC was used three times every Sunday, at both morning and evening services, and at the Sunday Afternoon Forum, at which social and religious problems were discussed by outstanding leaders from all over Canada and the British Empire and the United States and Europe and Asia. It brought the teaching of Jesus and its application to all human affairs into the homes of British Columbia from Vancouver Island to "The Great Divide," and from the Arctic Circle to the American border. When The United Church of Canada came into being in June, 1925, and First Congregational Church building was given to "The Continuing Presbyterians" to satisfy their appeal for compensation for lost property. The Radio Station was removed to Chalmer's United Church at Twelfth Avenue and Hemlock, in Vancouver, where Rev. Edward McGougan was minister. So far as I can learn, First Congregational Church, Vancouver, was the first Church in Canada to own and operate its own radio station, and when it entered The United Church of Canada it turned its radio station, licences and equipment over to the United Church as a free gift.

For the next ten years it remained at Chalmer's Church broadcasting the morning and evening services from that pulpit and also from other City Churches by remote control. In January, 1936, I returned from Denver, Colorado, to St. John's United Church, Vancouver. I found that by November of that year the Presbytery of Vancouver was finding it difficult to provide religious programmes for all the time it had during the week, and I suggested the start of a Radio Bible Class, such as was operated by the Churches of Denver over KOA. This was done, and Presbytery turned the tables on me by appointing me to conduct the class. This I did for three years until the station was absorbed in a merger of several stations under the name of CKWX in June, 1939.

The Merger

Briefly, the merger came about as follows: In April, 1936, a new Broadcasting Company was formed in Vancouver, The Standard Broadcasting Co., which leased the CKFC licences from the Vancouver Presbytery. This company got into difficulties and was taken over by the Vancouver Sun Publishing Co., which operated CKFC for a time. Then the CBC decided to reduce the number of radio stations in Vancouver, and, in 1939, merged three of them into one. The three were the CKDC, the station of **The Vancouver Daily Province**; CKFC, the United Church station, and CKWX, the property of the Western Broadcasting Company, which had started in 1923 in Nanaimo, but had moved to Vancouver in 1925, and had a power of 100 watts. The call letters CKWX were retained for the new station and agreements were made with the United Church to carry on its religious work as part of the new station's programme. Today the Vancouver Presbytery retains its rights and privileges of former years and apparently has a fixed place in the network of radio communication for years to come. It broadcasts the services of several of the larger Churches in Vancouver on Sunday mornings and the evening service of First Church every Sunday; and a "Close of Day" programme every evening at 10.30 o'clock. It also shares with other denominations in the "Church of the Air" programme on Sunday afternoons; and its Saturday evening broadcast of "Church News" is very valuable in keeping the work and progress of the Church before a multitude of listeners. The worth of this to those outside as well as inside the Church is beyond reckoning.

Christianity and World Leadership

L. J. NEWCOMBE,
Stony Plain, Alberta

The great theme of the World Council of Churches at Evanston, Ill., was "Christ, the Hope of the World." Fifteen hundred representatives from 160 denominations and from 48 countries were present. One speaker was loudly applauded when he said that no institution could contain God who was Omnipresent, and that "no darkness, no corruption, no misery, no sin or misery" can prevent God from being present.

Whilst the so-called Christian world is still somewhat divided on doctrine, dogma and organization, nearly all unite on the foundation of Christ as God in whom alone salvation can be found. He is the Hope of the world. This would seem to preclude any possibility of union or even co-operation with other religions which do not accept Christ as Saviour. There are those today who believe that the great God of the universe cannot be confined within one Church or set of doctrines and that the vast majority of mankind cannot be barred from finding God and obtaining salvation. No religion could be the sole custodian of the truth, nor would the revelation of God be exclusively the possession of one race or Church. Gandhi, Nehru and Madame Pandit were or are faithful in their belief in God and in their Buddhist sacred writings. They do not accept Christ as the only begotten Son of God, yet each reads and largely accepts His teachings, especially as in the Sermon on the Mount.

The Christian world must move away from restricted views of God and of His purposes or lose its appeal to honest thinkers everywhere, and it may be that other revelations of God and other expressions of the brotherhood of man will disclose a fuller understanding of life and truth than that which we now have and that without sacrificing any Christian principle.

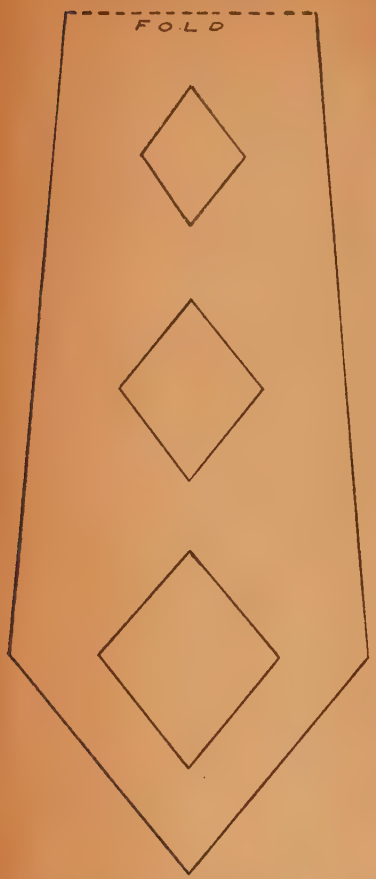
The Christian religion can also meet on common ground with other religions on the three great principles of Christian living, namely, service, brotherhood and love. These which Christ set above all else both by example and teaching are not foreign to the teachings of Islam and Confucius and of Judaism and Buddhism.

(*Continued on page* 27)

PARENTS and TEACHERS

MARGARET G. WILSON

FOR FATHER



It has become traditional in some Sunday Schools for Mother's Day to be known as Parents' Day.

The reason may be that Father's Day, coming at approximately the same time as Children's Day, frequently has received no recognition.

The handwork was planned with this idea in mind.

However, if you already have a bulb or ivy potted for each Mother, perhaps Daddy might like a new tie, one created by his own child.

Each child should be encouraged to decorate his own tie, and many would enjoy making their own designs.

As the tie opens up, the children might write: To Daddy From .....

Any coloured construction paper may be used for the tie, but colouring shows better results on white paper.

Our Children and Peace

We cannot ignore conditions that exist between nations today.

There may always have been wars and rumours of wars, but we are more cognizant of the fact today with our transcontinental telephones and radios. We see pictures of "jets," combat planes, and submarines. We hear about hand grenades, hydrogen bombs and atom blasts.

We cannot ignore the seriousness of these things, nor can we allow our children to do so. This does not mean that we are to portray to them the horrors and fears of war, but it does mean that we must stop sugar-coating everything for them. They must be helped to feel that they have a part in developing world peace.

Adults must rid themselves of ego and prejudices. They must realize and help the children to realize that the world is not for me and mine but for us and ours.

We must become affiliated and active in some peace-promoting organization, and there is none better than the Church with its Sunday School. It requires no membership fee and admits all age groups, and is usually able to find active work for each member.

But all the work cannot be done in the Church or its organizations. The Sunday School may teach peace and practise peace, but it must be practised in the daily living within the home.

Children may glibly say "Go ye into all the world," knowing they may never go, but they can be helped into becoming ambassadors of peace learning to respect all people, sharing what they have with others, and remembering them in their prayers.

In the home, children must be taught to be tolerant with each other and be willing to share with the other members of the family. The family should have fun in the home as they work, share, and play together.

The family might adopt a family in Europe, correspond with them, learn their names, exchange pictures, and send them boxes, not forgetting that although they may be hungry, a new necktie, a pretty house dress, a doll or a colouring book, and some crayons, may do a great deal to bring happiness in a drab home.

These experiences will create a friendly feeling between families thousands of miles apart. They will be remembered by the children when they become adults.

If this was carried on in every family of every child in our Sunday Schools, we may not have peace in our day but perhaps there would be peace in their time. That is what we must plan for, work for, and pray for. That is the important thing.

Relaxing Children

The other evening a Sunday School teacher said, "Then you never play games in Sunday School." When I said "No, there was no time for games and neither was it the time for games," she answered, "Well, but we feel an hour is too long for those little children (3, 4 and 5-year-olds) to sit."

Of course it is, but there are so many little finger-plays and religious activities that are available and are valuable aids for relaxation.

Sometimes have the children walk around the room behind the teacher, in "follow the leader style," singing as they walk, "This is the way we walk to Church." It is sung to the tune of "Here we go 'round the Mulberry Tree." This can be sung over and over, and finally before the children are brought back to their seats.

For collection, one child may hold the basket as the children walk around the room singing their offering song and dropping their collection in the receptacle provided for it. All may remain standing and repeat, together, an offering prayer.

Some finger-plays are best said standing up. Others may be used as the children sit, and some require the position of kneeling in prayer.

Another method is to play the piano softly and let the children clap softly; play a little louder and the children clap harder. While the children are standing, play the piano and have the children clap, play a chord and the children turn around in the opposite direction but continue clapping. Play a chord the second time while the children turn again to their right position. This, too, may be repeated.

Story Telling

It is not unusual for Sunday School teachers to spend a lot of time preparing their lesson and yet always read the lesson-story.

They say, "I can't tell a story. Every time I try I get mixed up and I end up reading it anyway. I'll never try to tell one again. I'll read it and then I'm sure."

This person is just like the little boy who said he couldn't say his prayers because he couldn't say "Hallowed be Thy name" when he was saying it all the time.

The adult told a splendid story to tell she couldn't.

Anybody can tell a story, if he is normal physically and mentally. Just watch people as they meet on the street, on the bus, or in the train. They are all good story-tellers, talking fluently and using natural gestures.

The trouble is that as soon as we become conscious of ourselves the channels of thought cross and we get mixed up. What a nuisance we are to ourselves sometimes!

However, if we are honestly anxious to tell the lesson stories it can be done, and the one thing that we must never do is to attempt to memorize the story word for word.

Just read it and re-read it until you understand it and learn the sequence. Now shut your eyes, picture the sequences, telling the story to yourself in your own words. You will be surprised how much of the original language you use.

If you are a confirmed story-reader, try this little procedure several times during the week. Then on Sunday morning tell the story to the children, with the book locked in the cupboard. Watch the faces of the children, their interest, surprise, concern and absorption.

After some practice you will discover you really enjoy telling stories, and the children, too, are less restless and more interested than they ever were before.

Birthdays in Sunday School

Children enjoy special recognition of their birthdays. Some classes have a birthday bank and on a child's birthday he drops in a penny for each year of his age as the children count out the years.

However, a simple, artificial birthday cake is another means of recognition. Wooden cakes, enamelled in white, and decorated with pink enamel, may be purchased, but a simple, low plastic bowl filled with plasticine, and covered by a paper doily is less expensive and much appreciated.

Plastic bird candle-holders may be used on the cake with the candles. It is not necessary to light the candles, but the cake could be set in a prominent place as the children sing their birthday song.

FOR MOTHER

DIRECTIONS

Trace each child's hand on a folded piece of white paper. The dotted line on the illustration indicates the fold.

Each child should then carefully cut around the hand pattern.

Open up the paper hand and write inside:

God bless our home, and may we always remember that Jesus is a member of our family.

Man and His Job

tory of Evaristo Cahombo

Y GILCHRIST, Angola, Africa

risto Cahombo, a tall, lithe
n medical aide, has been
ief of our operating room
ne time. He's quite a fellow.
those Bantu lads who can
ifteen dollars' worth of
ean clothes and make them-
look like fashion plates. I
start off to talk about
s but, if you'll forgive the
sion, just a word about the
t:

n often reminded of the late
sor of Philosophy in a cer-
astern city of Canada. I sat
him one night in a meeting.
hairman had exceeded the
in one of those boring build-
at have become part of our
function "culture." The
opher moved uneasily a
e of times, then turned to
nd said in his honest Irish
e, "That man usurps the pre-
ive of the Almighty—making
hing out of nothing!"

ell, many of my African
is do that right along. They
much effect with such little
rial. They have a flare for
es that will some day in the
future of every man's world
Paris pull up her britches
New York look like a Piker!
wever, Evaristo Cahombo
other more important qual-
One of them is that when
working across the table from
in the operating room, you
depend on him. Another thing
t him is that he's a hustler.
is not a first priority char-
ristic of our Bantu friends.
heir culture the creation
maintenance of satisfactory
sonal relationships receives
usual emphasis. The child
ns this as his first social obli-
on. It is all right, I suppose.
a go-getter who wants to
e the wheels turn smartly just
to push some folks around.
pite this fact, Evaristo is very
ular.

he other day I had to break
e bad news to Senhor Cahombo.
e'd had a cold for a week or
. Then he had gone back to
k. Said he was all better. And
usy here and there, had not
n examined him. When one
rning in our early Orders
up it was reported that Evar-
was sick in bed again, we got
y about him. Mary MacDougall,
g. N., took an X-ray plate of
chest. Dr. George Burgess read
The verdict was all too clear.
So I sat down on the edge of
r. Evaristo's bed and I said,
ow listen: you know as well as
lo that a cold should not go on
e this. The X-ray picture of
ur chest shows some trouble in
e apex of the right lung. Quite
lot of trouble. You're going to
in bed for a long time. So get
ady to take it easy for a
ange!"

As I spoke I was shivering inside of me. I had one great fear. Our Africans are now afraid of tuberculosis. It often runs a very rapid course with them. True, there are more than 100 cases in our sanatorium-camp right now and, thanks to better drugs, better nursing, and better food, most of them are doing pretty well. On the other hand I was thinking of the host of fellow-Africans whom Evaristo had seen die with tuberculosis in his short life-time. And I was afraid of what his reaction to my news might be.

For a moment it looked as if I was right to be afraid. The young man's lips trembled. He threw out his long arms, fingers extended, in a gesture that looked like despair.

"Mas . . . mas . . . (but . . . but)" he began, and couldn't finish. "But? But what? Can't you take it, fellow?" I asked. And then his words tumbled out, "O serviço! O serviço! The work! The work! There's so much to do, doctor, and we are so short of staff!"

Yes, of course, there are depressed areas and backward peoples on this globe. About two-thirds of the earth's folk are socially and economically retarded. But just wait until they get a vision of a chance to work for a better world for them and their children. There will be many Evaristos losing themselves in the love of the job of building the new structure of Health, Knowledge and Prosperity.

I believe in the kind of missions that raise up workers like Evaristo and give them a chance to spend themselves in the service of their fellows and the Kingdom.

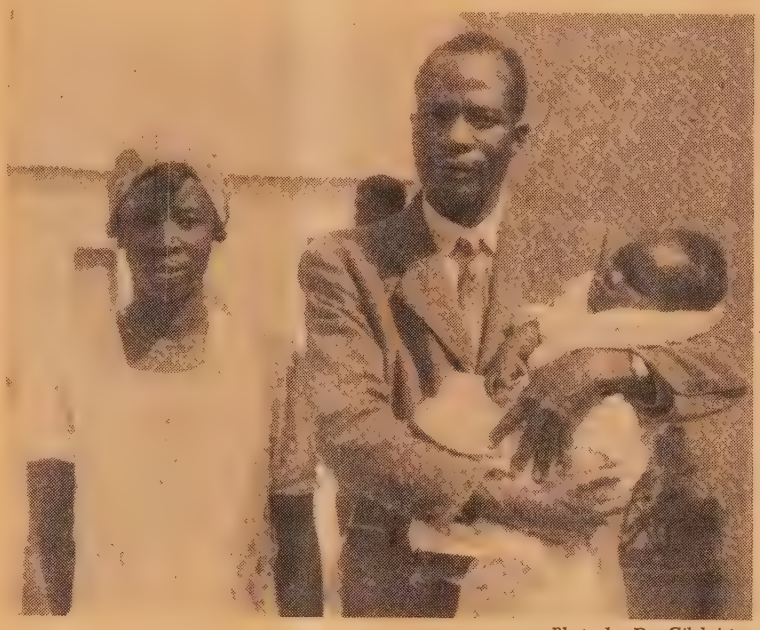


Photo by Dr. Gilchrist

Evaristo Cahombo, African Medical Aide, whose story is told by Dr. Gilchrist, is shown with his wife and baby.

A Cup of Cold Water

The Story of a Japanese Ex-Soldier

S. A. M.

This is the story of how a Japanese ex-soldier became a Christian, as told by himself.

It was early morning in a POW camp in Shanghai. Through the barbed wire fence, a tall, very thin Englishman was watching me as I washed my face, and, in particular, I thought, he eyed the bucket of water sitting on the ground at my feet, but I did not dream that there was nothing he wanted so much as a drink of that clear, cold liquid.

The water splashed and fell in diamond drops, and I am sure the prisoner was thinking, "How long he takes! How long he takes just to wash his face and brush his teeth!" And he probably wondered if there would be any water left when I got through.

I was not paying much attention to him; in fact, I was half turned away when I heard a hoarse whisper.

"Water! Water!" I wheeled at the sound and saw that, impelled by his thirst, he had moved forward and was quite near the fence. I saw his hand reaching out, and the pleading in his eyes. There was still plenty of water in the bucket. I picked it up and looked around. Back in the distance, near one of the buildings, other Japanese soldiers moved about and a sentry was on watch, but at the fence there was no one but the tall, unkempt Englishman on one side and myself on the other.

I passed the bucket through the fence, and the prisoner seized it eagerly. His long fingers tightened as he grasped it in both hands, tipped it up, and drank. He drank with a greediness that astonished me, for I had never seen anyone so thirsty. He gulped noisily; he made great sucking sounds; then he gasped for breath and drank again. The water ran down his clothes until they were soaking wet.

Finally, the bucket was empty. Still holding it between his hands and looking into it, the Englishman bent his head and said something in a low tone, as if talking to himself.

". . . a cup of cold water . . . gives a cup of cold water . . ." And once more ". . . a cup of cold water . . ."

I knew enough English to catch those few words, the rest I could not understand. I remembered them afterwards, and even thought about them, but I had no idea of their significance.

Then the prisoner handed back the bucket, and bowed low again and again.

"Thank you! Thank you!" he repeated over and over. He could not be grateful enough.

I suppose it was a good thing that my heart was warmed by the prisoner's thanks, for, as soon as I went across the field, I received a beating for showing kindness to the enemy. When, a few days later, it happened that the two of

(Continued on page 25)

New Moderator In Japan

The Church of Christ in Japan, with which The United Church of Canada is associated in missionary service, recently elected as Moderator, Rev. Ken Muto of Tokyo. He succeeds Rev. M. Kozaki, also of Tokyo.

The Church of Christ, the largest Protestant Church in Japan, has been advancing in membership, in control of its own affairs, and in the problem of self-support. Last year eighty-three per cent. of necessary funds was raised in Japan. The past year witnessed the adoption of a Statement of Faith which has strengthened the unity of the Church.

The indigenous Church still requires assistance from abroad in personnel and financial support, and appreciates the co-operation of ten boards in Canada and the United States.

The new Moderator has represented his Church at several World Conferences, and is an ardent supporter of the Ecumenical movement. D. H. G.

1894 - TORONTO BIBLE COLLEGE - 1955
Principal: REV. E. L. SIMMONDS, M.A., B.D.
Trains Youth for Christian Service
● At Home or Abroad ● Graduates in 51 Countries
T. B. C. OFFERS
● Three-Year General Bible Course. ● Bible Course with Pastor's, Missionary, Christian Education Options. ● Evening Classes in Toronto and Hamilton. ● One-Year Special Bible Course.
Residence Accommodation on the Grounds for Limited Number of Women Students
For Further Information write:
THE REGISTRAR, MISS E. V. ROBINSON, B.A.
16 Spadina Road TORONTO BIBLE COLLEGE Toronto 4, Ontario
GRADUATION EXERCISES
Thursday, April 28, 1955, at Varsity Arena, Toronto
Tickets Available on Application: WA. 1-5808

RIDLEY COLLEGE
RESIDENTIAL SCHOOL FOR BOYS
Ridley College offers boys a sound academic background augmented by a well rounded programme of mental and physical development.
A Memorial Chapel, modern classrooms and residences are supplemented by a well equipped gymnasium, artificial ice rink and over 50 acres of playing fields, to provide year round recreational facilities.
Attractive entrance bursaries and scholarships are available for qualifying candidates. *For information and an illustrated prospectus, please write to:*
The Headmaster: J. R. HAMILTON, B.A., LL.D.
RIDLEY COLLEGE
ST. CATHARINES FOUNDED 1889 ONTARIO

THE THIRD
NATIONAL CONFERENCE
OF
MEN OF THE UNITED CHURCH
ELGIN HOUSE, MUSKOKA, ONTARIO
June 17-19, 1955
Guest Speaker: DR. HARRY DENMAN
Secretary of the Board of Evangelism of the Methodist Church in the U.S.A.
Your Men's Club, Session, Stewards, Presbytery or District Council are urged to send delegates. All men of the United Church will be welcome.
Register now with: RALPH YOUNG
Secretary, Board of Men, Room 507, United Church of Canada, 299 Queen St. W., Toronto, Canada.

Now a CANADIAN Gardening Book . . . "GREEN THUMBS"
By Roscoe A. Fillmore—tells you what to do—how to do it — when to do it — for successful results IN CANADA! *Illustrated, $4.00*
THE RYERSON PRESS » 299 Queen St. W., Toronto

New Method in Education

A method of student training new to Ontario will be tried out in The Ontario Ladies' College, Whitby, Ont., beginning September 1955. Known as the semester system, the student instead of taking six subjects during the year will take three subjects in each semester. The final examinations will be written at the end of each semester. The plan is being undertaken with the full knowledge and interest of the Department of of Education.

Set Up Memorial Scholarships

St. Paul's Church, Sarnia, Ont., Rev. C. J. Scott, minister, has launched a project to establish scholarships to assist deserving students to attend University and prepare for the ministry of the Church. This is being done as a Memorial to two ministers of St. Paul's, Rev. John R. Hall, D.D., whose first and only charge was St. Paul's, then known as Albert St. Church. He served forty-one years before retiring and was active until his sudden passing last year.

Rev. J. S. Anderson came at Dr. Hall's retirement. He served the Church well and faithfully for over thirteen years, dying in 1953.

The congregation proposes to collect a capital Memorial Fund to establish the Hall-Anderson Memorial Scholarship to aid students from Lambton Presbytery.

Glebe Road Church, Toronto, Ont., Rev. R. Harold Parr, minister, held an evening service recently when the Chinese Sunday School group took charge. The service was conducted by members of the group, who also contributed vocal numbers and acted as ushers. Mr. Edward Kwan, a senior of the graduating class of the Baptist Theological College. All the young people except the preacher have recently come from China.

Mr. Paul Field, assistant pastor, senior student at Emmanuel College, was in charge of this China Night.

The morning service from St. James Church, Montreal, will be telecast on April 17, 1955, 11.00 a.m., E.S.T. Rev. Norman Rawson, the minister, will conduct the service and preach.

Rev. Moir A. J. Waters, First Church, Victoria, B.C., will broadcast over the Dominion network of the C.B.C. April 24th, 4.30-5.00 p.m., E.D.T.

100th Anniversary

Vroomanton (Ontario) Church, Rev. E. R. Rintoul, minister, marked a centenary of service. Rev. R. G. Halbert, Rev. G. A. Beattie assisted the minister at the morning service. A new organ and pulpit chair were dedicated. Mr. George Harrison read a brief history. Revs. Halbert, Bunt, Littlewood assisted in the evening services, to which came the congregations of the neighbouring Churches. Following the service a reception was held. Mrs. Charles Wilson cut the Anniversary Cake made and decorated by Mrs. Dean Graham and Mrs. Keith Rynard.

Cochrane Presbytery. The winter meeting was held at Trinity Church, Schumacher, Ont., Feb. 15th and 16th. The reports were, in general, encouraging. The M. and M. objective was reached, and the campaigns for Church Extension and Homes for Senior Citizens are progressing nicely. Plans for the Fairview Home at New Liskeard are under way, with the congregations of the north showing a keen interest in the project. The Department of Pensions came under criticism for the manner in which it effected changes in the Pension Plan. Rev. A. E. MacKenzie addressed the Presbytery concerning the Albert College Centennial Campaign. Rev. E. Gilmour Smith was elected Chairman of Presbytery, replacing Rev. S. K. Christopher, who proved herself more than capable of the office.

ECREATION

(Continued from page 7)

sy. Let us try to retain ithful minds and endeavour ze that times have changed. st keep pace with the times iding the trend is good—or ut of the picture.

e the question of dancing. nes have been faced with roblem of young people g to dance on the Church ty, and Sessions have had cautious, so that their deci- would not offend old or Here is one way a large urch handled the situation. youth groups approached ession with a request that e allowed to dance in the n hall. One of the oldest ers of the Session made a n in their favour, strange as seem, and the matter was rough without an objection y kind. Now here was the e outcome of the whole They had but two dances hat was all! Was it a case onscience"?

Fortunately, our Churches Church Schools are suffering Sunday sports. Young people ured away from the Church se these activities are run- full swing on Sunday. ital control is lacking in cases through indifference through the additional fact the children are out-of-hand. ably it has always been this to some degree, but the situ- is being aggravated by the izing of Sunday sports.

is brings to mind a family in n there were two brothers d the age of fifteen. Their nued absence from Sunday ol prompted the teacher to e a trip to their home. This at her investigation revealed: boys were playing hockey y Saturday night. It was ssary for them to walk, or n-hike, five miles to the arena, hockey for an hour, and then their way home. They were tired to get up the next day Sunday School. No doubt they !

hen the hockey season was , they joined a baseball team practised on Sunday morning miles from their home. After elling twelve miles and play- ball, they could not get back ime for Sunday School.

ruly, times have changed. The rch has become socialized—a re of recreation and sports. at they get through the week, also want on Sunday. Are we getting—too much of a good g?

the Church has to compete n the sports world, then let us the best we can. We can give parents an easy mind by their wing that sons and daughters enjoying themselves under the ervision of Christian leaders. en we realize what temptations front our young people in the side world, we should be proud the opportunity to keep them hin the fold until they reach good substantial age of retion. Furthermore, we have them on hand to teach the greatest story ever told. So, while we are at this business of guiding our youth under the influence of the Church, let us teach them the things of the mind, the spirit, as well as the flesh.

Kamloops-Okanagan Presbytery meeting for two days in West Summerland, B.C., discussed fully the problems confronting the Presbytery, which included a lack of student ministers, the M. and M. allocations, and the need of a new Christian Education Secretary. Three young men were introduced as candidates for the ministry — Messrs. Theodore E. Hanna of Kamloops, Allan Dillington of Naramata, and W. R. Bell of Penticton, formerly of Hamilton. They were formally received at a Session where sixty members of the Naramata Training School were present. Rev. Sidney Pike, Oliver, was elected Chairman. D. M. P.

UNION COLLEGE of B. C. wants to be whole!

Union College of B.C. is one of Canada's finest theological centres. But, its buildings have never been completed, as the picture shows. It has operated at a deficit for its 28 years and is urgently in need of an improved library, residences for married students and funds to meet increased administration costs.

To gain these objectives, Union College is appealing to friends and supporters across Canada in a campaign to raise $650,000.

B.C. is one of the fastest-growing provinces in Canada. To meet the need for pastors in new and expanding communities, Union College must expand its training program. To do this, success *must* be attained in the fund drive.

Donations may be sent to:

UNION COLLEGE, 5990 Chancellor Blvd., Vancouver, B. C.

WILL YOU HELP?

The money will be used to:

Renovate college building and provide additional residence.

Set up an endowment fund to assist needy students and to meet future needs over the next 20 years.

Secure better quarters for the library and buy books.

Residential School for Girls
ALMA COLLEGE
Founded 1877, Public and High School to Grade XIII. Fine Art, Secretarial, Interior Decoration, Home Economics, Music.
Write for prospectus.
Mrs. Steele Sifton, B.A. B.Ed.
Principal
OPENS SEPT. 8, 1955
ST. THOMAS - ONTARIO

Ontario Ladies' College
WHITBY, ONTARIO
Residential and Day School for Girls. Grades I-XIII and Vocational. Valuable entrance scholarships.
Full information about the new Semester plan may be obtained by writing for the Prospectus.
REV. S. L. OSBORNE, B.A., B.D., Mus.D., Th.D.
Principal
65-2

ALBERT COLLEGE
Founded 1857
Courses Offered
High School up to and including Grade XIII or University Entrance • Secretarial Course • Business Administration and Commerce Course • Dramatic Art, Piano, Vocal and Cultural Courses • Swimming, Life Saving and all Physical Recreation.
CO-EDUCATIONAL
THE MANOR for Girls & Young Women
THE MANORETTE for Junior Girls
GRAHAM HALL for Young Men
BAKER HOUSE for Boys
For complete information and illustrated prospectus, please write to:
Rev. A. E. MacKenzie, B.A., Principal
ALBERT COLLEGE, BELLEVILLE, ONTARIO, CANADA

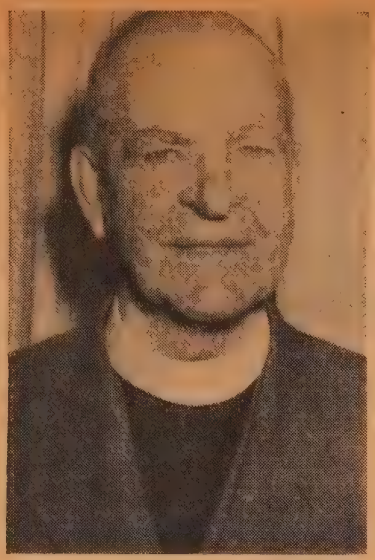


Photo by Editor

Dr. George M. Young.

Marks 88th Birthday

Rev. George M. Young, D.D., of Fredericton, N.B., arrived in Toronto, Ont., with his wife and daughter, Miss Helen Young, to celebrate his 88th birthday on February 19, 1955. He marked the occasion with a party at the Royal York Hotel at which four of his daughters were present. Dr. and Mrs. Young visited their daughters, Mrs. Kenneth W. Langford (Ruth) in Guelph, Ont., Mrs. Herbert N. Grant (Eleanor), St. Catharines, Ont., where Dr. Young preached at St. Paul St. United Church on Sunday morning, Feb. 13th, and Mrs. John E. McArthur (Sunshine) of Belleville, Ontario, where Dr. Young preached at Bridge St. United Church on Feb. 27th. Another daughter, Mrs. W. J. Exum (Jean) of New York City, was not able to be present at the party.

Dr. Young is retired and lives in Fredericton, N.B. He was ordained into the ministry of the Methodist Church in 1892, and spent all his ministry in the Maritimes. He was a commissioner to the first General Council of The United Church of Canada in 1925.

Dr. Young is keenly interested in sports, rarely misses a ball game, and is Hon. President of the Royal Caledonian Curling Club of New Brunswick.

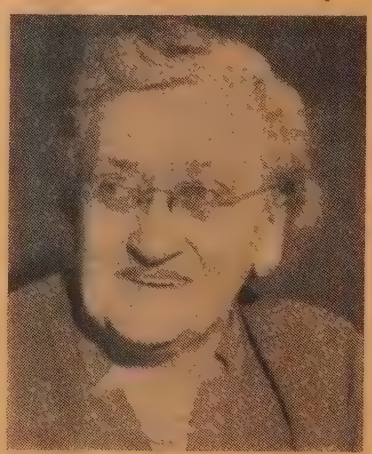
PEOPLE

Teacher for 25 Years

Miss M. Z. Bennett is teacher of "The Friendly Circle," a Sunday School Class in Acton (Ont.) Church which was organized under her leadership 25 years ago. Girls in the Sunday School on reaching 16 graduate into this class, which has thus become a link between the Junior Classes and the Bible Class for adults.

It began with seven girls and is now a class of over 70 — one of the strongest organizations in the Acton Church. Members have come and gone, but Miss Bennett has remained to give leadership to the group, which has contributed much to the spiritual and material welfare of the Church.

For working purposes the class is divided into four groups. Of the $1,000 raised yearly, 90 per cent. goes into direct projects of the Circle or to various organizations. The Circle also provides teachers for the Sunday School.



Miss M. Z. Bennett.

The MacKinnon New Testament Prize, in memory of the eight MacKinnon brothers from Lake Ainslie, Nova Scotia, is now being awarded annually at Queen's Theological College, Kingston, Ont. The first prize of $100 was awarded in 1954 to Mr. Gervis Black, son of Rev. B. S. Black, Queen's 1907. Mr. Black is continuing his studies at Queen's.

Miss Cora Dunkerley at the organ of the Ulverton, Que., Church.

Organist Honoured

Miss Cora F. Dunkerley was honoured on her 85th birthday by friends of the Ulverton (P.Que.) Church, who presented flowers, a cake, and good wishes. She is seen in the accompanying photograph seated at the organ which she played from 1885 to 1896, then at intervals while living in Quebec. Since 1925 she has been efficiently carrying on the duties of organist. Miss Dunkerley is the granddaughter of the late Rev. David Dunkerley, first Congregational minister at Ulverton.

Mr. Fred Smith, Edrans, Man.

Churchman Gets Scholarship

The Nuffield Scholarship, awarded annually to two young Canadian farmers (one from Eastern and one from Western Canada) has in the West been awarded to Mr. Fred Smith of Edrans, Manitoba. This award entitles him to six months' tour and study of agriculture methods in the British Isles. Mr. Smith was recommended for the Scholarship by the Manitoba Federation of Agriculture and Co-operation. It is indeed noteworthy that Mr. Smith has not only been active in agriculture but also in the Church at Edrans —a Home Mission Field of our Church. Here he has been a steward for eight years and has given generously of his time and resources for the welfare of the congregation. Through the years, his home, since he has owned it, and before him while his parents, Mr. and Mrs. Horace Smith, were there, has played a significant part in the congregation. Not a few student missionaries on the field have found help, advice, and encouragement, and a good deal of the time a home at the Smiths. We are pleased to see another one of our young men whose contribution in the Church has meant much, be distinguished in this way. We feel Mr. Smith will be a credit to his Church and community as he goes abroad. We wish him God Speed. K. M.

St. Luke's Church, Montreal, Que., Rev. Ralph Spencer, minister. During a recent Sunday evening service the minister was presented with a beautiful Geneva gown and cassock by the members

congregation. Mr. Spencer ...npleting his twelfth year ...his Church. Since assuming ...storate at St. Luke's he has ...d into the Church over ... members, the majority of ... have entered upon profes... ...f faith.

... L. H. Currie, assistant ...er at St. Paul's Church, ...las, Ontario, since 1951, ...ed at the Annual Meeting. ...d Mrs. Currie are spending ...tion in Florida. During the ...nths' vacancy following the ...ation of the Rev. Callum ...oson, now Chaplain at ...wallis," Mr. Currie was the ... Minister.

Tribute Paid Honoured Members

The golden wedding anniversary of Mr. and Mrs. Gordon Irvine was fittingly observed by the Woman's Association of St. Paul's United Church, Brandon, Man. At the close of the evening service, Mrs. Irvine was presented with an armful of gold chrysanthemums by Mrs. G. A. Tennant, President of the Woman's Association, and members of the congregation made touching reference to the years of consecrated service given to the Church by Mr. and Mrs. Irvine. The choral benediction "The Lord bless Thee and keep Thee" closed the service.

Correction: Braeside Organ

In the story of the new Chibougamau Field in the February 15th issue, Mr. W. Morris mentioned the organ at Campbell "supplied by the gracious people of Arnprior, Ontario." While the arrangements were made by Mr. Chas. Gilmour of Arnprior, the organ was the gift of the people of Braeside.

THE PERMANENT TRIBUTE

MEMORIAL TABLETS AND CAST BRONZE WORK
WHERE REPUTATION MEANS QUALITY
A. H. TALLMAN BRONZE CO. LTD.
CAVELL AVE. HAMILTON, ONT.

Write for Catalogue Today

CHURCHES

The Orkney Church.

The Orkney Church in the dis... of the same name, a few ... north and west of Yorkton, ..., was built in 1893 by a ... of settlers who had come ... the Orkney Islands. Soon ... arrival, they planned the ...ch for a site on one acre of ... donated by the York Farm... Colonization Co., Ltd. Near a ...e filled with rock and stone ...ands hauled this material. ... N. H. Neilson, a Norwegian ... an experienced stonemason, ...ted by others, did the mas... work. Mr. Ruedall, an old ...ntry cabinet-maker, took ...ge of the carpentry work, ...ning a very fine pulpit. Soon ... work was finished and the ...ey Presbyterian Church was ...ituted in 1894. A little ceme... adjoined the Church.

...ese early settlers, proud of ... work, worshipped in the ...ch and found a resting-place ...he cemetery adjacent. Many ...eir descendants still worship ...e building which is in general ... today as the Orkney United ...rch.

...ion Road Church, Kelowna, B.C.

Grace Church, Hamilton, Ont., Rev. Warren G. Dickson, minister, held an old-timers' meeting recently which completely filled the large Church. Rev. Lloyd Stapleton, Streetsville, Ont., was guest preacher. He is the son of a former beloved pastor, Rev. John Stapleton, and Mrs. Stapleton. Mrs. Stapleton was able to attend the service.

Rev. W. A. Burbidge, minister, Scotland, was also present. He served Grace 1946-52.

The newly inducted minister, Rev. Warren G. Dickson, conducted the service. He read greetings from Rev. C. I. Brenn, Barrie, who was at Grace 1952-54. At the Fellowship Hour which followed, Mr. H. J. Hampson was chairman. Rev. Harry Bagnall, Livingstone Church, brought greetings. The Old Timers' Sunday was held in connection with the 105th anniversary.

Mission Road Church, Kelowna, B.C., Rev. D. M. Perley, retired supply. Dedication services for the remodelled Church here were held recently. The minister conducted the service. Taking part were Revs. R. S. Leitch of First United Church, Kelowna, J. G. Gibson of Peachland United Church, P. H. Mallett of Rutland United Church, and J. G. Goddard and J. A. Petrie of Kelowna.

Greetings were brought from the Mission Road Sunday School by Mrs. Gil Mervyn, the superintendent, and from First United Church by Mr. Harry Mitchell, chairman of Stewards. The sermon was preached by Rev. R. A. McLaren, Principal of the Naramata Leadership Training School, who stressed the value of boys and girls as future leaders of the Church and community. At the close a social hour was spent and refreshments were served by the C.G.I.T. directed by Mrs. Harry Chaplin.

D. M. P.

get a lift out of thrift

Today is a good time to start your Savings Account

THE ROYAL BANK OF CANADA

THE NEW BOOK by

Dr. Ernest Marshall Howse

Minister, Bloor Street United Church, Toronto

SPIRITUAL VALUES IN SHAKESPEARE

In this discerning new book Dr. Howse illumines the moral qualities revealed in *Hamlet, Othello, Macbeth, King Lear, Richard III, Julius Caesar, The Merchant of Venice,* and *The Tempest.*

Ideal for ministers, teachers, and students—all who read and love (and quote) Shakespeare. $2.50

THE UNITED CHURCH PUBLISHING HOUSE

Retail Department
299 Queen Street West,
Toronto 2-B, Canada

Memorial Stained Glass Windows
LUXFER STUDIOS
162 PARLIAMENT STREET · TORONTO

Speaking of

WILLS

—AN EMINENT DIVINE HAS SAID:

"It is a poor Will that has not the name of the Lord among the heirs."

If you believe Christ's Church is the divine instrument for redeeming mankind and for creating a better world;

If you have reason to be grateful for its fellowship, comfort and inspiration;

If you have been privileged during your lifetime, to help maintain its ministries:

You may PERPETUATE your faith and interest by remembering the CHURCH in your WILL

You may have much or little to give.

You may wish to make your bequest for one or all of the Church's many activities.

There's joy in giving to the Master. . . . There's joy in sharing in His work.

For further details write
THE TREASURER,
The United Church of Canada,
299 Queen Street West,
Toronto 2 B.

W. A. Literature

ROBINA PAUL, Literature Secretary

A few years ago the literature committee used the slogan "Read More to Lead Better" and distributed a list of the material which would help the women to make the slogan mean something. Today the list has grown from one to four mimeographed pages, and in 1953, 62,000 pieces of literature were sent out from the Dominion Council office in the Wesley Buildings.

It became an arduous task to send out such a volume of orders in individual parcels, and the time element in receiving and returning orders to the western provinces and to the maritimes sometimes meant disappointment when the books arrived too late for meetings. It was for these reasons, as well as a conviction of the literature committee that more efficient service could be given from more local bases, that each Conference Woman's Association and each Presbytery Woman's Association not in an organized Conference, now has a supply of literature provided by the Dominion Council, and acts as a depot for distribution.

The enthusiasm and faithfulness in the promotion of the material by the Secretaries in charge of these depots, has helped the Dominion Council to reach out to the local Associations and bring to them the knowledge of the value of the material which can enrich them spiritually, aid them in correct procedure, and enliven their meetings with interesting programmes.

The large stock of literature covers all phases of Woman's Association work.

1. The conducting of the meeting

The Constitution and by-laws from local Associations to Dominion Council.

Handbook for the local Association—duties of officers and committees explained clearly and in detail.

Handbook for Presbytery and Conference Woman's Associations.

2. Devotional literature

Worship services: "Topics for worship"—Doorways of Devotion—Meditations—Patterns of Devotion.

Devotional Talks for Meetings: 15-20 minutes. "Women, are you Listening?" "Inspirational Talks for Women."

Personal devotions: "Everyday Religious Living," "Be Still and Know" — "Through Christ Our Lord."

3. Visiting

Many attractive, colourful booklets are enjoyed by the sick and shut-ins: "Garden of Cheer"—"Cheer Along the Way."

4. Citizenship

The Packet, or the Guide singly. Annual Report of Board of Evangelism and Social Service. Short Skits—(mimeographed).

A Five Dollar Library for circulation within an association or group for personal reading and programme material. This includes:

Patterns for Devotion
Everyday Religious Living
Statement of Faith
Highways of the Heart—(devotions based on the Statement of Faith)
What Protestants Believe and Why
The Man Who Talks with Flowers (Story of George Washington Carver)
Yarns on Women Pioneers
Prayers New and Old
Annual Report of the Board of Evangelism and Social Service
Organization and Procedure in the Local Congregation.

Send material for publication on the Woman's Association Page to Mrs. A. G. Herr, 14 Thomas St., St. Catharines, Ontario.

WOMAN'S ASSOCIATION

A Plea to Parents

The Church Needs Young Women

RUBY HORTON, Secretary Personnel Committee for Women Workers

I talked with two young women recently. They are alike in many ways; they even have the same Christian name. They are smart, attractive, interested in the same things—and most of all, share a common deep conviction that God has laid His hand upon them and chosen them for some special service in the framework of His Church.

There is a difference between them, however.

One girl had to leave High School before the completion of her course and ahead of her is several years of hard work and financial stringency before she can hope to achieve her purpose. She faces the prospect with joyous confidence because her parents are happy about her decision. Her face glowed as she said, "We'll see it through together."

The other girl has her academic qualifications now and no financial problem, but her parents are angrily astonished at her decision. They are Church members, attend services regularly and take an active part in the life and work of the congregation. Why are they reluctant to think of their daughter entering the service of the Church? Does some old prejudice still exist? Today's Church worker is a vital, well-informed woman. She has a better than average chance of a happy marriage. Her salary is not munificent, but it is adequate for her needs. She lives a life filled with variety, interest and, best of all, she has the deep satisfaction that comes from giving her life to a cause that will go on living and growing long after she has gone.

Perhaps your daughter is choosing her vocation now. Has she, or have you given any thought to the possibility that God may be calling her to His Service? Never has the challenge to the Christian Church been more urgently sounded than it is today. The world desperately needs the fine young people from our Church homes in positions of Christian leadership. No higher joy and privilege can come to your home than the opportunity to give a son or daughter to this great Cause.

"Faith Without Works is Dead"

The Story of the New Deadwood Church

A Woman's Association, which was organized three years ago, and a dream of seven women brought to reality the completion of the first Church in Deadwood, on the Manning Charge in the Peace River Presbytery. The people, interested in seeing a Church in the community, "had a will to work," and today their reward for their zeal and faith is the neat little Church, with a kitchen, Sunday School room and utility room attached. With the donations received, plus a grant from the Board of Home Missions, the Church stands today free of debt. Volunteer labour was given according to the ability of the donor; one donated the site and organized the workers, another drew the plans and gave oversight to the building, one built the chimney, and others completed the interior trim and finishing. A German girl, an experienced painter in her homeland, supervised all paint and varnish work, which was done entirely by W.A. members. Young boys mixed cement and cleared away the debris; a W.A. member painted the fence posts surrounding the property. The day of dedication was a never-to-be-forgotten experience. Hearts were full and eyes were moist as Dr. Thomas Hart, Superintendent of Missions for northern Alberta, brought the message. Greetings were brought from Presbytery and the W.M.S., and a Bible and Hymnary, a gift to the Church from friends in eastern Canada, were dedicated. "And so they prepared timber and stones and built the house."

ANNUAL MEETING

inion Council of the
oman's Association,
mmanuel College,
Toronto, Ont.
MAY 16, 17, 18, 19

Highlights

Study—
Rev. W. Morrison Kelly
rt on Evanston

UNESCO Rally—
s. Franklin D. Roosevelt
rts on W.A. Work Across
nada

ws Nuggets

ex Presbytery W.A. "Lead-h" was the topic of the rs' Conference, sponsored e Essex Presbytery W.A., n Chalmers United Church, or, Ontario. "The necessary nts of Leadership," stated . E. Livingston of Hamilton, ood judgment, good admin-on, and good humour. The ssive programme of the l Church creates an ever-sing demand for leadership e highest calibre." Mrs. d Walsh, President London rence W.A., brought greet-A lively question and answer l and "Information please," ted by members of Ottawa l Church, gave variety and l to the programme.

mheller Presbytery W.A. W.M.S. United Church women rumheller, Alta., Presbytery ecently in annual session of and W.M.S. in Knox Church, heller. Mrs. O. W. Thorne, Deer, Alta., brought a chal-ng message on Leadership. emphasized the aim and t of the Woman's Association e United Church, and urged embership to assist in Lead-o education in the local ch. Miss M. Willis, Newcastle, had served with the W.M.S. rthern Quebec, told of many sting experiences during period. A spirit of Christian fellowship and an interest in the total programme of the United Church was evident throughout the day.

Okanagan Falls W.A. A quarter century of Christian service was recently celebrated by the W.A. of Okanagan Falls United Church at Oliver, B.C. Interesting items were read from the minutes of the meeting of organization, and also excerpts from the address given on that occasion by the first minister, Rev. J. Feir. The theme then, as now, was Community Friendship and Christian co-operation. The afternoon, rich in reminiscences, and the renewal of friendships, was highlighted by the presentation of a W.A. Life Membership Certificate and Pin to Mrs. S. Hawthorne, a devoted member of many years. Messages of congratulation and good wishes were read from women's organizations throughout the district.

Rosetown Presbytery Woman's Association. Mrs. W. A. Reid of Elrose, Sask., was elected president of the Rosetown Presbytery Woman's Association at the annual meeting held in Eston. Mrs. T. Gilchrist, a graduate of the Prairie Christian Training Centre at Fort Qu'Appelle, gave an inspiring address on the school.

Toronto West Presbytery W.A. The guest speaker at Toronto West Presbytery W.A. was Rev. F. C. Miller. Mrs. S. Hanna was installed as president, succeeding Mrs. W. M. McIntyre.

Vancouver Presbytery W.A. Rev. H. Parker installed the president, Mrs. H. Geo. Barber, and other officers at the annual meeting of the Vancouver Presbytery W.A. held in Kitsilano United Church. The president's address was the highlight of the morning session. Mrs. W. Crawford and Rev. T. Oliver spoke during the afternoon.

Moose Jaw Presbytery W.A. A jubilee theme was apparent in the table decorations at the ninth annual meeting of the Moose Jaw Presbytery W.A. in Zion United Church. Mrs. Geo. McKenzie presided over the sessions. Members of the Manner United Church conducted the memorial service. At the noon luncheon the Rev. Kenneth Wotherspoon spoke on Evangelism.

London Conferen e W.A. The Executive of London Conference W.A. met to plan for the annual meeting in March, to be held at Grace Church, St. Thomas, when Mrs. W. C. Sturtridge, the Dominion President, and Rev. J. A. Walker will be guest speakers. It was reported that already the sum of $1,070 had been received for Five Oaks.

Toronto Conference W.A. At the annual meeting Mrs. M. R. McKay was installed as President; Rev. W. Morrison Kelly addressed the Fellowship Dinner; Mrs. H. Marsh showed pictures, and Mrs. W. C. Sturtridge installed the officers.

d and Reflect
rmonette"

times when things turn up-e down
inside out and look dark rown
h outdoors and gaze into topless sky's eternal blue
lm and cool, so still and deep calm contented clouds like eep
ade my eyes and stare and are
go back in the house and ere
n to wonder and to doubt t I was in a stew about.

—Nancy Byrd Turner

ALBERT COLLEGE

One of Canada's oldest co-educational Colleges

OUR NEEDS

AN ADDITION TO THE GIRLS' RESIDENCE to cover Household Science, additional music facilities, recreation room & accommodation for lady teachers	$155,000.00
A GYMNASIUM-AUDITORIUM to ease present congestion	50,000.00
ENDOWMENT to help provide bursaries for students	45,000.00
MODERNIZATION OF THE KITCHEN to replace outmoded equipment	20,000.00
ADDITIONAL ACCOMMODATION for married teachers	30,000.00
	$300,000.00

Centennial Campaign objective	$300,000.00
Total amount received to date	58,000.00
We *still* require	*$242,000.00*

Our goal is in sight. 20% of the total sum has been raised. However, to complete our objective further contributions are *urgently* required.

The task of raising such a sum is not an easy one. But if we are to continue providing the high standard of Christian education for which Albert College is noted, we must attain our objective. We cannot fail those who laboured and sacrificed to establish Albert College as an institution which would always uphold the principles of Christian democracy. We cannot disappoint our young people who depend on us for the finest spiritual and educational guidance. The demands of Albert College expansion must be met. Please send your donation NOW to:

The Albert College Centennial Campaign

P.O. Box 296, BELLEVILLE — ONTARIO

EASTER—and AFTER

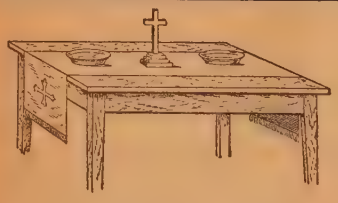
1804-1955

A single Gospel can lead men to kneel in wonder at the foot of the Cross, but the whole New Testament is needed to confirm their faith in the Lordship of the risen Christ. Our translation and production department's current plans include the first printing of New Testaments in 33 languages.

You can help by a gift through your local Auxiliary.

The BRITISH and FOREIGN BIBLE SOCIETY in CANADA

National Office 122 Bloor St. West Toronto 5



PULPIT DRAPES WITH UNITED CHURCH SEAL
— EMBROIDERED TABLE RUNNERS —
COMMUNION SETS — BRASS ALTAR WARE
DOMINION REGALIA 84 ELM - TORONTO
LIMITED CANADA

When it's picnic time...enjoy

"TIME OUT WITH WESTON'S"

There's nothing like fresh air to build an appetite. And to satisfy it, what better than platefuls of sandwiches made with fresh, tasty Weston's Bread? For mealtimes and other "time out" times during the day, the Weston family of biscuits, bread, cakes and candies make enjoyable companions. To invite them into your home, look for Weston's when you shop.

ALWAYS BUY THE BEST—BUY

Weston's

biscuits • bread • cakes • candies

AS I SEE IT

(*Continued from page* 10)

whelmingly significant. The other illustration is from a totally different field. The whole English-speaking world has heard of Peter Howard, formerly an atheist, and writer on the London **Express**. I've read two books of his. Lately, I read a reported statement of his that "the normal Christian appeal had left him cold, but he was attracted by the moral standards (four of them), by a sense of his own insufficiency, directly to Christ and His Cross." Today he is a member of the Church of England, and a glad witness to Christ's power.

I am not greatly impressed with the argument that the MRA group has not gone in for slum clearances, nor manifested a passion for evangelistic campaigns. I, a believer in both, take a look at these charges, and my — not MRA's — answer would be something like this. Study Acts 6 and find out why the Diaconate was appointed. The disciples ordered that it be done as the widows of the Grecians were being neglected, for, said they, "It is not reason that we should leave the word of God, and serve tables." In other words, theirs was the job of preaching; they could not leave that; let others be appointed to the practical service of the Kingdom! So another office came into being, and the cause, an immediate and imperative need.

It seems, then, that MRA might very well be encouraged to do jobs that are not being done, or but partially done, by the Churches. The Group has a Biblical precedent. The bringing of various nationalities together, helping to settle strikes, the fight against racial barriers, the insistence on highest moral standards, the interviews at highest labour and capital levels, the fight against godless materialism — these, and other terribly important matters appear to warrant our supporting prayers. The Group may not "preach" much, but they serve much, and in essential ways. It could be considered as an "another office," a new manifestation of God to meet the desperate problems we have to face. Is there not a Word of God for us here, **"He that is not against us is for us."**

One might profitably remember that MRA fights against no Church. In all its writings, I've never discovered an unkind word about any branch of the Christian Church. Nor is it a Church in the organizational sense. Some time ago the scholarly Canon Streeter said: "It competes with no Christian denomination, though it aspires to revivify all. I decided that it was my clear duty to step into the boat and handle an oar instead of continuing to shout from a towpath a judicious mixture of criticism and encouragement."

I sum up, but with the uneasy belief that I've hardly done justice to a movement that lays so deep stress on God. It confesses to "unlimited trust in the guidance of God, and a deep experience of the power of Christ." Prayer is emphasized—"When man listens, God speaks," and "when man obeys, God acts," and "when men change, nations change." It strongly declares for "regeneration in a clear ascertainable shape" and encourages "the winning of men so that they admit, forsake, and make restitution for their sins"—a commitment of the spiritual life. You read again and again in its writings, "When I survey the wondrous Cross . . . My richest gain I count but loss." If that's not evangelistic, then I don't know the New Testament. And how true: If you are "sinning, you are not winning!" It "seeks to be living Christianity. That does not mean no doctrine. It builds on the accomplished work of Christ as set forth in the New Testament." (A few of many quotations.)

Once more I say I am not a MRA follower, but neither am I a Plymouth Brethren, nor a "Hot" Gospeller; yet, in so far as they or any follow Christ, I must say sincerely, "God bless you." In most, I find much to commend, even if they say "I am of Luther, or Calvin, or Knox, or Wesley, or Booth, or Buchman." But if each can say, **"I am of Christ;** I live to do His will," who am I to question? Only by Scripture can I form a judgment.

I quote **Time** (Feb. 14, 1955): "The Anglican Report closes with a few blows against its own chest. MRA, it says, 'is in its way a judgment on the Church. In spite of its deficiencies and even its dangers, it has filled a vacuum in the lives of many men and women who . . . have been bewildered by the vast problems of our age. . . . But the vacuum should have been filled by a living and prophetic Christian faith, rooted in the life of the Church'."

Let us all read Matthew 7: 1-3.

New Chapel in Germany

St. Luke's, the first of four new Protestant Chapels for the First Canadian Infantry Brigade at Fort Chambly, Germany, was officially dedicated recently by Col. J. W. Forth, M.B.E., Director of the Protestant Chaplain Services for the Canadian Army. The highlight of the ceremony was the presentation of a Silver Collection Tray for the Chapel by Dr. Wilm, leader of three million Protestants in Westphalia.

Taking part in the service were Capt. J. D. L. Hawson, Peterborough, Ont., Chaplain 2nd Transport Co., R.C.A.S.C., who accepted the gift, and Major-General J. M. Rockingham, General Officer commanding the 1st Canadian Infantry Brigade. Other Chapels to be dedicated are at Fort York, Fort Victoria and Fort Prince of Wales.

Letters

ave received a number of commenting on an editorial March 15th issue on Moral nament. It is impossible of limitations of space to them in full. We present h a synopsis of these.

Evelyn J. Betts, Van- B.C., says: "The article in bserver states that 'Moral ament neglects its social tions.' Yet the Kremlin has d the movement. . . The n realizes that Moral Re- ent makes Christianity t and revolutionary."

Dorothy W. Walker, York Ont. "Social implications en a result of changed men omen." The writer speaks gent trade practices cor- housing improved, farmers land for food which form- as idle, all because of the

s Mary L. Lamb, St. w's East, Que., sent in a of the M.R.A. Information e quoting Dr. Leslie Weath- supporting M.R.A.

A. Murray Carlisle, Grande e, Alta., sent in a number of . publications for our d.

. A. G. MacLachlan, King- Ont., chastises us for not ng the subject, and adds: y the social implications of ian living are not being ted when one of the Move- s slogans is 'There is enough world for everybody's need ot for everybody's greed'."

s A. Isabel Sherman, Mont- Que., writes: "I was shocked a little saddened by the rial. . . A series of articles e true work of Moral Re- ment would bring hope and ge to many of your readers."

H. C. Morris, Winnipeg, "I do not feel your article a true picture of Moral mament. Dr. Frank Buch- has said 'When everyone enough and everybody s enough, then everybody have enough'."

. J. C. Vincent, Lindsay, Ont. third paragraph of your rial is misleading in that this ment touches all phases of Christian life, social implica- included."

s. H. Carlyle, Victoria, B.C. 933 they (M.R.A.) were the ones to meet my great need ed me to God. I am only one e great number they have back to Church."

s. Arthur Price, Quebec, P.Q. M.R.A. has greatly sharp- my sense of obligation to the nunity in which I live."

v. J. A. Payton, Gananoque, "I know of one prominent successful business man who has become a Christian citizen and a Christian businessman through Moral Re-Armament."

Mr. G. Cecil Morrison, Ottawa, Ont. "Take my own case. When I first met Moral Re-Armament or the Oxford Group in 1932 I thought my problem was economic as I had lost all my money in the depression. I met a man who said: '. . . Your main problem is spiritual.' I prayed and asked God to be merciful to me a sinner. The result, I had a definite experience of Christianity which changed my life and sent me back to my Church with renewed vigour. . . It also brought me a new understanding of my responsibilities as an employer and citizen, the record of which is a matter of public knowledge."

Rev. R. R. W. MacGregor, North Gower, Ont., calls attention to the action of the Anglican Church which did not condemn M.R.A. but refused to pass judgment on it. The writer also calls attention to the Radio Moscow which condemned the M.R.A. He adds that "Kagawa has said that Moral Re-Armament is meeting the present situation in Japan in exactly the right way."

Mrs. Kelvin Bunner, Wiarton, Ont., is not connected with the M.R.A. but has a friend who is so connected. She outlines achievements of M.R.A. and concludes: "I do not see how you can fairly say that M.R.A. is a theory which neglects social implications."

Rev. H. A. Rivers, Lachine, Que., reports that he was superintendent of Maclean Mission in Winnipeg during the depression. He was discouraged and bitter until he was brought back to God by M.R.A. He adds "I never let up on any social implication but I know now how to deal with the real needs of men."

Rev. W. J. Graham, Lemberg, Sask., sends along "Information Service," a study of which he says would give a true picture of M.R.A.

Dr. Harold N. Beach, Ottawa, Ont., gives a number of testimonials from men in high positions in many nations who are putting into practice the principles of M.R.A. with good results.

Mr. and Mrs. R. D. Garrett, Ottawa, Ont., have been in the Movement fifteen years and protest our editorial. They suggest we study the "Report on Moral Re-Armament" and then write another editorial.

Miss Annie Allen, Toronto, Ont., like other writers calls attention to Kagawa's support of M.R.A. and directs attention to the "26 casts at present producing M.R.A. plays in ten languages on six continents."

(*See page* 22)

Final Chance To Obtain Standard Glass Lantern Slide Sets From Our Rental Library

Which is being discontinued

All being cleared at 10 cents per slide

Because of the continued diminishing demand for the standard rental glass slide sets in the 3¼" x 3¼" size we are forced to discontinue the rental service on them.

Almost all have manuscripts for the sets. They are still suitable for years of service in a Church or Sunday School. First come, first served.

Send for list of Old and New Testament picture sermons, stories, short addresses for young people, travel, etc. Illustrated hymn sets are not included.

Most of the slides are hand-coloured and are a gift at this price—10 cents per slide.

RYERSON FILM SERVICE
THE UNITED CHURCH PUBLISHING HOUSE
299 Queen Street West, Toronto 2-B, Canada

The famous Le Page Pointed Top Octagon Cup. (Actual size.)

The Glasses Supplied with
Le Page
COMMUNION WARE
ARE CRYSTAL CLEAR

and have such remarkable resiliency that they are practically unbreakable in normal usage. To obtain this high quality we import our glasses from

BELGIUM

For the Finest in Communion Services

Write
Le PAGE INDIVIDUAL COMMUNION CUP CO.
84 HALLAM STREET **TORONTO 4**

THE
MUTUAL LIFE
ASSURANCE COMPANY
OF CANADA
For Low Cost PROTECTION SAVINGS *Life Insurance*
HEAD OFFICE
WATERLOO, ONTARIO
Established 1869

SPECIALISTS IN
Comfortable Pews
and
Church Furniture
for over fifty years

Canada's Finest Quality
CRAFTSMANSHIP IN WOODWORK
by
Valley City
MANUFACTURING COMPANY LIMITED
DUNDAS ONTARIO CANADA
Send for our NEW Illustrated Catalog and Price Lists!

Stained Glass

William Morris
AND COMPANY
HOPE HOUSE, GREAT PETER STREET,
WESTMINSTER, ENGLAND.

CHURCH
LIGHTING
SPECIALISTS
Designs and Estimating Free
METAL INDUSTRIES
LIMITED
Dunbar Ave., Hamilton, Ontario

GOWNS

FOR PULPIT & CHOIR
MORTARBOARDS
AND CAPS
Finest Materials, Expert Design and Workmanship
Samples and Prices on Request
Walter & Son
Dept. A,
174 Lauder Ave.,
Toronto KE. 1062

Mrs. J. Hawthorne, Victoria, B.C., says, "I feel M.R.A. is the instrument from God, powerful enough to unite and heal broken homes and nations."

Mr. Craig D. Beattie, Campbellford, Ontario, outlines the four principles of M.R.A. — Absolute purity, honesty, unselfishness and love. He has been greatly helped by the Movement. "I find that Divine guidance, which is one of the outstanding features of M.R.A., has been a great experience and help."

Mr. William N. Gray, Vancouver, B.C., writes: "As an active member of the Church and a trade union I can say the criticisms of M.R.A. come from the grossly materialistic people of our country who have put Mammon before God."

Mrs. J. S. Laird, Ottawa, Ont., thinks the editorial unfair and suggests a study of the subject as given in the "Report on M.R.A."

Mr. Andrew R. Webster, Westmount, Que., gives three examples of the social activities under the M.R.A. which were eminently successful: 1. A settlement was brought to a strike. 2. A young publicity man apologized publicly to political opponents because he had created mistrust and strife between them. 3. A business man invited to lunch his competitors of all faiths, showed the picture of "The Forgotten Man." Following the luncheon two former partners who had been bitter enemies became reunited.

Mr. Ralph P. Young, Amherstburg, Ont., admits there may have been some who did foolish things in the beginning of the Movement. "Personally I saw little of the exhibitionism you mentioned but I did see many Canadians . . . completely transformed and trained by Moral Re-Armament who have gone on to be truly international statesmen and women."

Miss Jessie M. Allen, Toronto, Ont., says that "Moral Re-Armament deals directly with such matters (social implications) through changed individuals who have faced the basic problems of human nature and applied the answer in every walk of life." She quotes N. P. Rajabhoj, member of the Indian Parliament and Secretary of the political organization representing 60 million of the formerly untouchable castes, "with this spiritual power we will be able to solve all our problems."

Mrs. M. E. T. Thurgar, Winnipeg, Man., says "My personal experience with the M.R.A. was very revealing. I saw how Church membership and activities were just an escape from reality and my own failure in the home and life generally. After real caring, the challenge of team-mates who continually helped me to face the four absolutes and to listen to God's guidance through daily quiet times, I saw then how important personal change was if I wanted to be effective in the home, Church and community."

R. Nat Gray, Dorval, Que., says, "It was Moral Re-Armament that showed me how to put into practice the full Gospel of Jesus Christ, personal, social, national and international. . . Moral Re-Armament led me into a full time commitment to work in a labour union and bring about better living conditions and working conditions."

Mrs. W. Sharpe, Grande Prairie, Alta., sends a clipping from the M.R.A. Information Service quoting a number of European Church leaders who support the Movement.

H. R. Stuart, Tatamagouche, N.S., quotes from Rev. E. Benson Perkins in support of the Movement and says, "I feel impelled to quote this caveat of a great Christian leader because of my own deep personal debt to a Movement which brought me into Christian discipleship and from my own observation of the very obvious and remarkable consequences of changed lives."

Rev. Charles Pelletier, St. Hyacinthe, Que., gives an extended and sincere account of the part which the M.R.A. had in direc his life towards the ministry has taken part in the activiti the M.R.A. in five province Canada and in the U.S.A. "A officer in the Royal Cana Artillery in the last war I enabled to do the same thin England, Scotland, Holland, gium and France." He pays tribute to his wife who has ported him in all his undertaki

"This may be," he says, cause twenty years ago she, challenged by the message of Oxford Group, surrendered life to God and shortly before marriage gave a year and a of voluntary full time servic the heart of this world m ment."

Miss Edith G. Raycroft, Reg Sask., asks "What did Jesus first? Social reform or regen tion? Does not His whole Ge underline the fact that all re that leads to His new King must begin with a change of h and be a true expression of i

This concludes correspond on this subject. There will b more letters published.—Edi

"We Are Not Persuaded"

Dear Sir,—We would like the privilege of pointing out some difficulties to which the new plan of paying our ministers' pensions gives rise. It is generally known that hitherto all ministers have received the same amount of pension for every year of service rendered to the Church. The new plan changes this in favour of a graduated scale of 1¼ per cent. of the annual income which the minister reports to the Pension Department.

There seems to be some misunderstanding in connection with this change. The matter has been related to Actuarial Soundness, for instance. It has nothing to do with the soundness of our Pension Fund. It is simply a matter of distributing the pensions payable in any one year. The money can either be divided so that all men receive an equal share, as hitherto; or it can be paid out on a graduated scale, as is now the case, with those ministers who have received the highest salaries over the years, getting the largest pensions in return.

There are at least two considerations which are causing a good deal of concern. The first is that the scheme will tend to weaken the rural Church. A large number of ministers are on aid-receiving charges, or charges which can pay little more than the minimum. Many of them were happy to serve in such places, feeling that at the end of the day their lot would be no worse than that of those who had been better paid through the years. That will not likely be the case now.

The second consideration is that since this is the minister's money which is being distributed, before any such change as is now effected went into force, the ministers themselves should surely have the privilege of saying "yes" "no" to it. There is both diss faction and loss of confidence the change, since many men that the Pension Fund, as erly distributed, represente form of economic brotherh We are not persuaded that change from this is for the be or, indeed, for the good of Church.

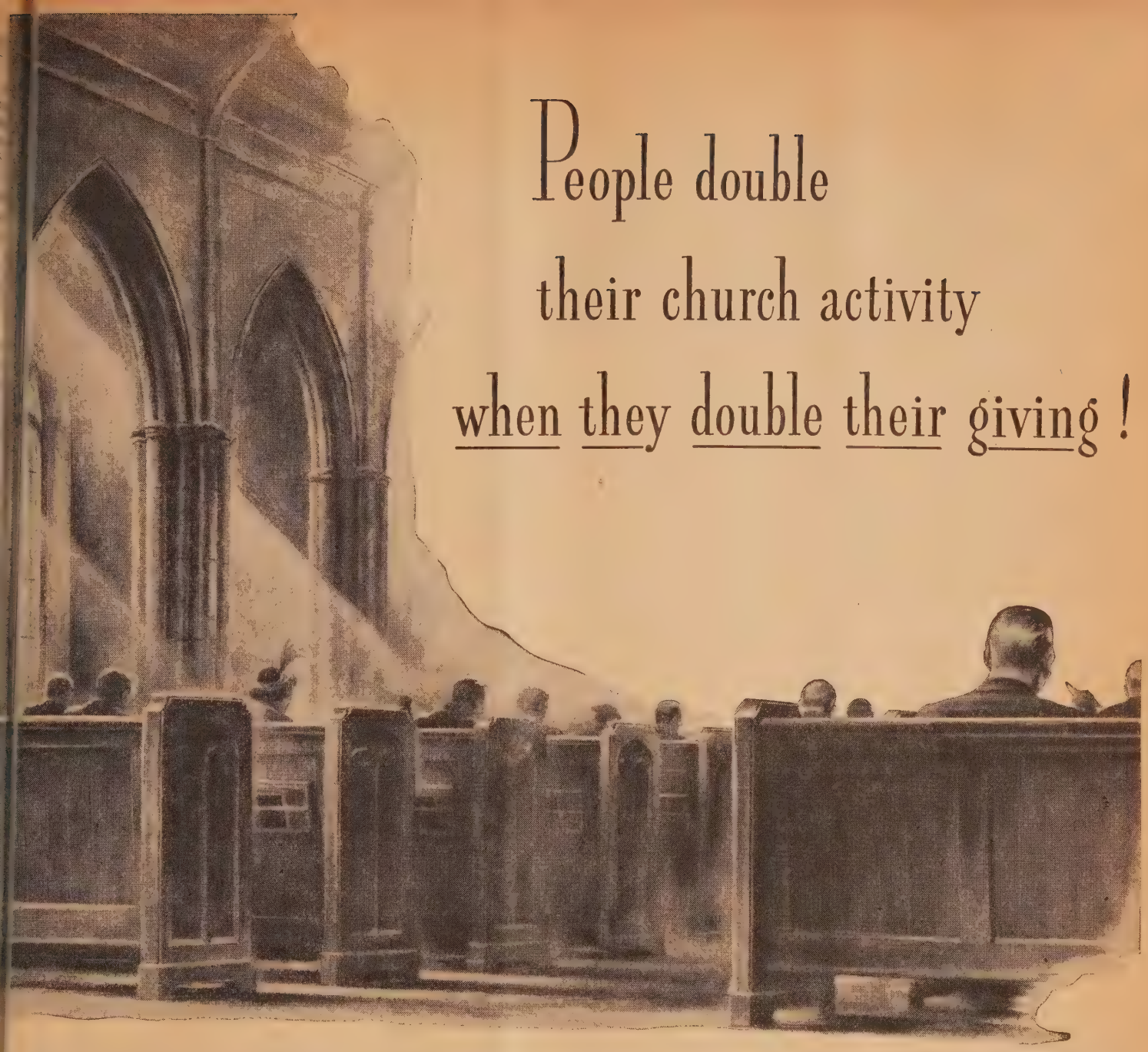
R. A. Mitche
G. H. Dunlo
Chesterville, Ont.

Co-operative Effort

Dear Sir,—Here is a lette answer to the one of Mr. G. Stewart: "Church Property In ance."

Could it be that Mr. G. Stewart and the Board of S ards of his Church arrived their idea presented in the l "Church Property Insura through knowledge of the operative Movement of w Credit Unions are a branch? any rate, it is a wonderful and lest anyone is afraid of a proposal, let me say that w people pool their resources work together, nothing can them. The above mentioned gr have long since proved the cessful and satisfactory result such a procedure. Not onl financial success assured, there are intangible returns well. It is all too prevalent in day to hire someone to do handling of our affairs and th ing for us; too often at consi able expense. Let us learn t things for ourselves and see fine rewards lie in wait for us co-operative effort are to be covered some great lessons in Christian living.

E. Carlso
Medicine Hat, Alta.



People double their church activity when they double their giving!

An interesting fact observed in hundreds of instances by the world's leading specialists in church fund-raising

a church inspire its members to greater ual activity by *raising* their giving level?

an. This is a provable fact in practice, not at all surprising, for our Lord elf has told us that our interests will w our dollars.

here your treasure is, there will your be also."—MATTHEW 6:21.

hat does this mean? This means that one gives generously, he gives more money; he gives of *himself.* And his tual progress comes in *direct proportion* is giving. In this truth lies a great stian concept with a tremendous prac- force.

is a force that is used in every Wells- cted canvass. It stresses the "need of giver to give" rather than "the need of church to receive."

me after time, Wells has seen this Christian attitude inspire church families to the greater participation that keeps churches dynamic. Dynamic in serving better the needs of their own communities and the missions and benevolences they support.

During the next twelve months we will, by invitation, meet with and advise over six thousand churches regarding their financial programs and fund-raising problems, entirely without obligation.

At the same time, we will provide professional direction for more than 1,500 fund-raising canvasses—many for annual budgets, others for building funds. In every one of them, Christ's own concept of giving will be the Way.

You are invited—without obligation—to ask for a Confidential Visit with a Wells representative, either at your home or at one of our offices. Or, if you prefer, you may send for printed information about Wells services—with a record of recent canvasses completed for churches of your denomination and churches near you. Just fill in and send the coupon below.

Wells ORGANIZATIONS
CHURCH FUND-RAISING

330 BAY STREET • TORONTO, ONTARIO • EMPIRE 6-5878
43 REGIONAL OFFICES IN THE U.S., CANADA AND AUSTRALIA

Wells Organizations
Dept. UC., 330 Bay Street, Toronto, Ontario

Without obligation, please tell me about:

- ☐ Wells Insured Building Fund Programs
- ☐ Wells Insured Double-the-Budget Canvasses
- ☐ Send, free, the next six issues of WELLS WAY, the International News-Magazine of Church Fund-Raising
- ☐ I would like a Confidential Visit from a Wells representative

Name .....

Church .....

Address ..... Phone .....

City ..... Prov. .....

New Books

SPIRITUAL VALUES IN SHAKESPEARE

By Ernest Marshall Howse, Bloor Street United Church, Toronto. Keeping in mind the students in his congregation, Dr. Howse discusses: Hamlet, Othello, Macbeth, King Lear, Richard III, Julius Cæsar, The Merchant of Venice, and The Tempest. $2.50.

GOD'S GOOD NEWS

By Gerald Kennedy, Bishop of the Los Angeles Area, the Methodist Church. The Lyman Beecher lectures on preaching, delivered at Yale Divinity School, 1954. A stirring book, packed with illustrative incident. $2.50.

FIRE ON THE DRUMHEAD

By Carl S. Weist. A year of sermons for boys and girls. A previous book of the author's sermons was described by Frederick K. Stamm as: "The best book of children's sermons it has been my privilege to read." $2.00.

HOW CHRISTIAN PARENTS FACE FAMILY PROBLEMS

By John Charles Wynn, Presbyterian Board of Christian Education. A lively, wise and reassuring book, which parents will find immensely helpful. With many good stories of children. $2.50.

THE TASK OF CHRISTIAN EDUCATION

By D. Campbell Wyckoff, Princeton Theological Seminary. An excellent and immediately helpful guide for Christian educators, college and seminary students. The book clears up some of the confusion that exists in Christian education. $2.75.

CAREERS IN RELIGIOUS JOURNALISM

By Roland E. Wolseley, Syracuse University School of Journalism. Points out the opportunities, describes the jobs, working conditions, salaries, tells stories of religious journalists and asks for more recruits to this influential field for Christian service. $2.50.

THE PERSONALITY WE HAVE MISSED

By Jacob Tanner. These nineteen chapters are studies in the life of Jesus, in answer to the challenge, by a group of Sunday School teachers, "Is there anything in his personality that shows that he understands boys?" $1.25.

THE UNITED CHURCH PUBLISHING HOUSE

299 Queen Street West, Toronto 2-B
Canada

ANNUAL MEETINGS

New Memorial Hall, Calvary Church, Windsor, Ont., was recently opened. Total cost $32,000

Calvary Church, Windsor, Ont., Rev. J. Carman Hazelwood, minister. 1954—a Banner Year—40 entered Church fellowship. Total membership, 527. Total raised was $25,342, exceeding by far any previous year. M. and M., $2,134; W.A., $1,758. Sunday School, $1,500. All organizations showing substantial gains. A deep spiritual fervour apparent throughout the Church. A new organization, "Calvary Couples' Club," growing in both strength and in service. C.G.I.T. and Young People's revitalized and functioning strongly. A "Dream" of many years realized—the new "Calvary Memorial Hall" completed, dedicated, and now in full use. A beautiful and commodious structure built to harmonize with the Church building, comprising gym, stage, dressing rooms, showers, modern kitchen, spacious Ladies' Parlour, with adjoining kitchenette, remodelled school room, etc. Overall cost, $32,000. Over $20,000 in hand when building commenced. Balance will be liquidated within two years. The minister had behind him, a fine body of young men and women, to all of whom the Church is deeply indebted. Two very gracious gestures were the complete furnishing of the "Ladies' Parlour" by the "Robinson" family as a memorial to their parents, former esteemed members of the Church, and also the remodelling and furnishing of the Minister's Vestry, by the members of the family of the late Mrs. A. N. Little, a former valued member of the Board of Session. Many kindly things were said of Rev. and Mrs. Hazelwood, and an invitation to remain with the Church was accepted. The minister's salary was appreciably increased, as of each of the three years of his ministry.

Admaston, Ontario, three-point pastoral charge (Admaston, Northcote and Haley's), Rev. E. C. Amaron, D.D., minister. 519 under pastoral oversight, reconstructed the manse, contributed $98 to the Ontario Hurricane Relief and $1,125 for the M. and M. 30 per cent. of the charge's budget went for missionary and benevolent projects.

St. Andrew's Church, Westmount, Que. Ministers: Rev. D. M. Grant and Rev. H. W. Reid. The fifty-fifth annual meeting was held on January 26th. It was a *good* meeting in every respect. The active membership of the Church is increasing. Financially, 1954 was one of the best years in the history of the congregation. $85,183 were raised for all purposes. Of this amount $36,000 were contributed "for others." The latter figure included $24,595 for the Missionary and Maintenance Fund, and $3,700 for the Woman's Missionary Society. The Woman's Association raised $1,770. The mortgage on the Church was retired. With fitting ceremony it was "piped in"—and in the customary manner was burned. Devotional exercises were conducted by Rev. D. M. Grant, who later summarized the year's activities, and spoke of the progress made in the past ten years during which he served as senior minister.

Russell (Ont.) Church, Rev. Thomas McNaught, minister. Observing moment of silence in memory of 13 members of the congregation who were called by death in 1954, the annual meeting was chaired by the minister. A $100 increase to the minister's salary and $50 to Church treasurer was unanimously approved. $969.95 for the M. and M., a new high; and $6,500 for all funds were encouraging reports. Membership stood at 296.

Marvelville (Ontario) Church, Rev. R. Wilson Carr, minister. The annual meeting was featured by a large attendance and fine spirit. The minister presided. A pot-luck supper was enjoyed before the business meeting. Mrs. Flora Fader, Church treasurer, reported all commitments met, and new high contribution to the M. and M. George Hay reported for the Sunday School, as superintendent, and Miss Anne Wood was elected treasurer.

Woodroffe Church, Ottawa, Ont., Rev. K. H. Woodwark, minister. Expansion of the Woodroffe area was reflected in reports of the new and growing congregation of Woodroffe United Church. Membership, 326, with 34 new members added in 1954, and 42 joining in January 1955. Alfred Ellis, superintendent, reported 243 children in the Sunday School; with a new Mission Band formed with Mrs. Harold Kennedy, superintendent. Tyros, Sigma-C, C.G.I.T., Y.P.U. growing. $6,876 received by the W.A. The $1,800 debt on the organ was paid by the W.A., and a new lot was purchased near the Church Hall for a new manse. New high M. and M. total.

Trinity Church, Sydney, N.S. All reports show a very good year. 35 added to the Roll, 74 baptisms, 15 marriages, 10 funerals. Sunday School's total enrollment, 512; W.M.S., 178; W.A., 116; Men's Brotherhood, 50. Raised for all purposes, $26,443; for M. and M., $3,315; W.M.S., $1,585; W.A., $3,255; Sunday School, $864; for Church Extension, $400. Plans being discussed for building or acquiring a Church Hall. At the close of 1954, Rev. J. D. Archibald moved to Wolfville, N.S.

Lambeth (Ont.) Church, Rev. Allen E. Duffield, minister. New members, 43. Total receipts over $31,000. M. and M., $2,125. W.M.S., $787; W.A., $5,000. Capital Improvements and Mortgage Payments, $14,500. Total indebtedness on Church, $30,000. Church School enrollment more than 300. Minister has done splendid work of teaching staff.

Richmond and Melbourne (Quebec) Church, Richmond, Que., Rev. J. Leslie Dean, minister. New members, 30, 24 by profession of faith. Total membership, 420. M. and M., $2,000, a new high. W.M.S., $550; W.A., $2,825. Total receipts were $12,408. Every Family Plan for OBSERVER renewed. $750 was approved for Church Extension. W.A. made extensive repairs to manse.

Rhodes Avenue Church, Toronto, Ont., Rev. Harold E. Frid, minister. New members, 89, 73 on profession of faith. Total membership, 849. Total receipts for all purposes, $33,494. For M. and M., $4,022. 1954 saw major improvements in Church property, with the complete renovation of the Church Parlour and the sanctuary lighting. The most intensive Stewardship Visitation was planned and successfully conducted under the chairmanship of Wm. Carr, with an aim to doubling the budget with every family pledging.

Ameliasburg Pastoral Charge, Belleville Presbytery, Rev. H. H. Hillis, Retired Minister, Supply. The work on this charge has been well maintained during the year. The special feature of the year was the repair and decoration of the Ameliasburg Church at a cost of over $1,000. Much credit is due the Woman's Association for their leadership in this connection. Two new oil stoves have been installed in the Massassage Church. Mr. Hillis has completed four and one-half years of ministerial supply and has been succeeded by Mr. W. H. Farrow, a lay supply.

Preeceville (Sask.) Pastoral Charge (Stenen, Sturgis and Preeceville). Minister, Rev. J. Newton Reed. New members received, 31; total membership, 169; non-resident membership, 42. Total receipts, $6,392; M. and M., $217. Improvements were made on all Church interiors—Preeceville Church painted inside, pews and carpet, memorial picture and windows added; Sturgis Church basement improved; Stenen Church painted and stained inside, and the pews refinished. A chrome kitchen set and a new bedstead were added to the manse furnishings. An experimental Hi-C group was organized in Sturgis, and a Sigma-C group in Stenen, in addition to the other mid-week youth groups.

Strathmore (Alta.) Pastoral Charge, Rev. Blake M. Pritchard, minister. New members, 26. Total membership, 217. Receipts, $9,415, of which $681 was for M. and M., an increase of over 25 per cent. debt on it reduced to $1,000.

Clover Bar (Alta.) Pastoral Charge: Bremner, Alta., Rev. John Wing, minister. The new manse was dedicated, and the Total membership 303. Total receipts, $12,688. M. and M. contributions, $1,300. Reports from all departments of the four congregations indicate a very active and successful year. Highlights: New Tyro group; a new Bell-Howell 16 m.m. movie projector; Easter and Christmas Pageants by the Young People and Choirs; New Furnace at Clover Bar Church; Sunday Schools and Bremner C.G.I.T.s "adopting" orphans in India.

Cochrane Street Church, St. John's, Nfld., Rev. Warren L. Langille, minister. Members received on profession of faith, 37. Total receipts, $29.063. For M. and M., $4,186.35. New manse costing $18,000 purchased during the year. With the retirement of Rev. John H. Freestone, D.D., the congregation called Mr. Langille, whose induction took place in August. $1,4 raised by W.A. and over $1,200 by W.M

Kitimat (B.C.) Church, Rev. Ross Com minister. Total receipts, $3,442, an incre of $2,192 over 1953. Reports showed g year. W.A. in its first year raised $1,7 The furnishing of the new manse almost completed. The Building Commit reported manse nearing completion, investment of $15,470. It has been finan by grant and loan from the Board of Ho Missions, local contributions, and a B loan. Sunday School carried on in co-ope tion with the Anglican Church at Smeltersite maintained an average atte ance of 40. The Sunday School at Townsite has grown from 15 pupils two teachers to 71 pupils and nine teach in four months. The Building Commit reporting on the Church were optimi about a possible start this spring. building in its initial stage will be ab 40 by 60 feet, including auditorium hold 200, an office, choir room, and basement with kitchens, washrooms, meeting hall, a small wing with st committee room. Estimated cost is $50,0

Windermere Avenue Church, Toro Ont., Rev. Russell O'Brien, minister. Fin cial Canvass (directed by Well's) Christian Education Wing resulted in $100,000 pledged and donated on a th years' basis. Membership now 1,000, 83 new members. $7,500 by members W.M.S. for missions, an all time high. W.A. exceeded all other years in its inco which reached almost $10,000. Excel leadership in all Sunday School Dep ments, in through-the-week Youth Gro and Adult Organizations. Obligations Church Extension, United Church Trai School, and Home for the Aged and In gladly assumed and discharged.

Gayelord Hauser's

New Guide to Intelligent REDUCING

How to Reduce and Stay Reduced for Life

Here it is—the reducing book to end all reducing books. Gayelord Hauser, for more than thirty years a "minister of disturbance" in the field of nutrition has done it again. Exploring the physical as well as the mental aspects he upsets many existing beliefs about reducing. It is more than a book, it is an invitation to a new kind of eating, thinking and living. You are invited.

At all booksellers $3.50

AMBASSADOR BOOKS LIMITED

For a

UNITED, MILITANT PROTESTANTISM

become a member of the

LOYAL ORANGE ASSOCIATION

•

For information write

DOMINIC DI STASI

County Master of Toronto
985 Gerrard St. East - Toronto

BOOKS

Design For Living

Thomas S. Kepler. (Nash- Tenn.: Abingdon Press.)).

with are forty brief medi- on the 11 verses of the on the Mount. The title m Noel Coward's play, **For Living.** The author to write in "the idiom of ." There are several rather titles, i.e., in the Beauti- for the Meek, it is— lity, the True Cure for a Needless Heartache." For ure in heart it is, "The is Always Purer at its ." On Forgiveness in the Prayer it is, "Only the Know How to Forgive." work represents wide ng and abounds in brief ions from Scripture to the newspaper. Many are both national and inspirational. epler, a professor at Oberlin of Theology, has half a devotional anthologies. The chapters do lure one to read

H. H.

orrow the New Moon

Shirley Barker. (Toronto: Clelland & Stewart.) $4.25.

s is a book full of wisdom, f drama, full of heartache, k that reveals the endless ing of the human soul for Ultima Thule of every life; Heart's Desire of everyone le of seeing a vision or ing a dream! The three g people, who ventured s the wild Atlantic in a mere g smack, were as different each other as imagination make them, yet they were d together in a bond of com- hip and love and loyalty st which neither distance, change nor circumstance l prevail. The many attractive iptive portions of **Tomorrow New Moon** portray not only pictures of the glories of land, in the Old World, and England in the New, but present, realistically the ghts, the fears, the conflicting ions that govern the hearts any. There was Dorrin, with quiet, courageous, yet always st approach to life, her silent lfastness, and direct, appeal- charm. There was Samuel, nt, saintly, humble, severe in self-criticism, and self-con- nation over a minor fault, yet forgiving and tolerant with rs. There was also Keven, etimes reckless, sometimes ghtful; Keven the enigma, l and angel, but honest with l!

omorrow the New Moon, by ley Barker, is a mine of his- information as well as an interesting tale. The religious outlook of the pastors of New England in those early days of the 18th century, as contrasted to the old-world ceremonies of Tynwald Hill in Isle-of-Man, half-pagan, half-Christian as they were, is very startling. So also is the portrayal of the tortuous path our forefathers traversed toward the enlightenment and religious freedom we enjoy today. **Tomorrow the New Moon** is in a class beyond the mere novel; it is history clothed in story form, in which human problems and emotions are tabled, dissected, and tabulated for the guidance of this our later age. It is, indeed, a book which cannot be rapidly skimmed, but once read, it will not be readily forgotten!

E. L. H.

More Plays and Pageants For Many Occasions

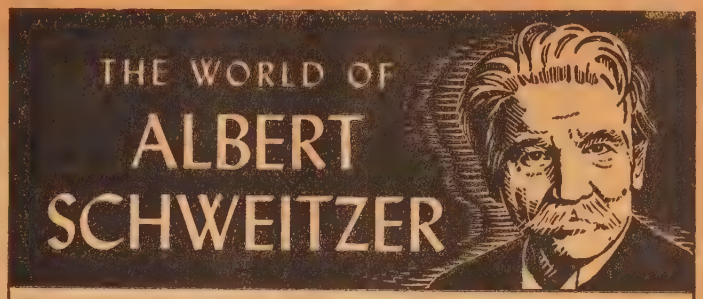
By Ernest K. Emurian. (Boston: W. A. Wilde Co.) $2.50 (Am.)

This new collection of non-royalty plays and pageants will appeal particularly to American directors and audiences. Of the ten plays, all in the fine style we have come to expect from Mr. Emurian seven are "prepared to draw attention to forgotten incidents in our nation's history and stimulate a fresh study of some phases of our Church history." The list of titles includes "Home Sweet Home"; "God of Our Fathers," based on the Declaration of Independence; "The New Colossus," the story of Emma Lazarus and her sonnet inscribed on the Statue of Liberty; "The Star-Spangled Banner"; "Yankee Doodle"; "The Radiance Streaming"; "The Church in the Wildwood."

The remaining three plays are eminently usable with interesting plots and convincing dialogue. "Silver Threads among the Gold" presents the events that inspired the writing of this perennial favourite, and would be especially suitable for a musical group as singing and piano playing are featured. "Famous Fathers" combines in four scenes the best elements of pantomime and drama using as characters such typical fathers as Abram, Joseph, the father of Jesus, Martin Luther, and a modern father. This dramatization could well be the feature of a Fathers' Day programme. In a totally different and challenging manner the author presents "The Last Supper," a re-creation, with living characters, of Leonardo da Vinci's famous picture.

All these plays have simple sets and adequate production notes, making the volume a worthwhile item in the library of any drama group.

E. W.



A BOOK OF PHOTOGRAPHS BY ERICA ANDERSON
TEXT AND CAPTIONS BY EUGENE EXMAN

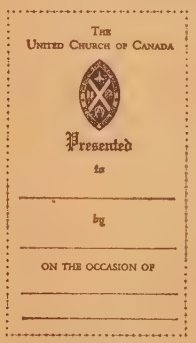
Here is a vivid, moving story in pictures of one of the great men of our century. The story of Dr. Albert Schweitzer, a humanitarian who gave up a life of artistic and scholarly pursuits in Europe to serve as a physician and surgeon in Equatorial Africa. His spirit and achievement is brought to life in this great work.

At all bookstores $5.00

The MUSSON BOOK COMPANY Ltd.
Toronto

Announcing

An Ideal Gift Book For New Members' Classes



Presentation Page

MARK 15 Je

to ask Pilate to do as he w for them. 9And he answer you want me to release for of the Jews?" 10For he per was out of envy that the ch delivered him up. 11But th stirred up the crowd to ha for them Bar-ab'bas instea again said to them, "Then do with the man whom you

Type Specimen

The New Testament and Psalms (R. S. V.)

Gift boxed

Bound in sturdite Morocco grain, printed on India paper, with presentation page, United Church imprint. The strong, handsome binding will last a lifetime. A gift which will be treasured. $3.50 value for $2.50.

THE UNITED CHURCH PUBLISHING HOUSE
Retail Department
299 QUEEN STREET WEST, TORONTO 2-B, CANADA

The DOMINION of CANADA
General INSURANCE Company
Head Office: Toronto

FIRE CASUALTY LIFE

L. L. ROOKE, General Manager
H. S. GOODERHAM, President
J. E. WHITE, General Manager

Save Your Mattress
DO IT YOURSELF!
SAVE WITH A FURNITURE FIXINS "MATTRESS REPAIR KIT"
50 PIECES
MATTRESS TUFTS, BUTTONS, 12' SPECIAL SHEFFIELD MATTRESS NEEDLE, NYLON THREAD, SIMPLE INSTRUCTIONS FOR BUTTONING CHAIRS, MATTRESSES, CUSHIONS, ETC.
A STITCH IN TIME SAVES NINE
SEND $1.00, RECEIVE YOUR KIT, POSTPAID, WITH CATALOGUE OF HOME REPAIR KITS, PRE-FAB CHAIRS, FOAM RUBBER & UPHOLSTERY ITEMS.
FURNITURE FIXINS, LOWEST PRICES NIAGARA FALLS, ONT.
30 ROYAL MANOR DR. DEPT. U. O.

Make Money With

RUBBER SCRUBBER

THE SELF CLEANING SCOURING PAD

Cleans and polishes quickly and easily . . . leaves hands soft and S-m-o-o-t-h! Repeat sales guaranteed with RUBBER SCRUBBER. Try it—you'll love it! Free Sample and full particulars. Write to:

MRS. D. S. GRAY

21 McMurrich St. Toronto 5, Ont.

Monroe FOLDING BANQUET TABLES

Monroe DeLuxe Folding Pedestal Tables, 30 x 96 inches, seating 10 people at the sides, cost only $36.19. This includes all duty, tax and charges except freight, shipped into Canada. Send for free Catalog No. 300, with discounts to churches, schools, clubs, lodges, etc.

MONROE CO. 281 Church St. COLFAX, IOWA

Make Your Own JEWELLERY

	Necklaces	Cuff Links
Earrings	Bracelets	Lockets
Brooches	Tie Clasps	Compacts
		Rings, etc.

Send for our new large 1955 illustrated catalogue—price 25c—complete with colour chart showing all stones, opals, sardonyx, pearls, etc., in their natural beautiful colours.

BEGINNERS' KIT

containing Cement, Tweezers, and all necessary findings and stones to make up six beautiful items, catalogue and colour chart included—

$2.95 *postpaid*

RAYBERTS

L I M I T E D

Dept U, 1106 Bloor St. W.

TORONTO, ONT.

The Largest and Finest Jewellerycraft Store in the World

COLD WATER

(*Continued from page 13*)

us were at the fence again, the Englishman glanced towards the guards in the distance, and tried to speak without attracting their attention.

"You were beaten for giving me the water," he said. "I am sorry." He looked at the marks left by the stick.

"Oh, never mind. I am all right," I said, trying to make light of it when I saw the remorse in his face. But I was beaten that day, too, and after that, I could not go near the fence.

In the middle of August, word of the surrender came to both camps. Then there was a change, and it was I who was on the inside of the barbed wire. One day, I was summoned to report at an office near the outside gate. I went, wondering what was wanted, but before anyone had time to tell me, a tall foreigner in uniform stepped forward and strode across the room with outstretched hand. I saw with surprise that it was the Englishman — still thin, but no longer unkempt — not like the prisoner I had been seeing through the wire, but like a person used to commanding. I noted that he wore the uniform of an officer of high rank.

He greeted me warmly, and spoke rapidly in English, of which I could understand little except "Thank you." The interpreter explained that the officer was going to take me for a drive, and together we went outdoors to where a big, shiny automobile was waiting. This time, he spoke slowly.

"I am going to take you to a good place," he said, and motioned to me to get in. We drove along the streets with no further conversation, except that, on the way, he repeated that he was going to take me to a good place.

Presently, we drew up in front of a building and went inside. It was a Church. I was not familiar with Christian Churches, but the service and the devoutness of the English officer impressed me. I would not have minded going again, but he came for me only the once — and, anyway, I soon became occupied with thoughts of repatriation, which was being carried out as rapidly as ships could be found. The camp was thinning out, and those left were waiting impatiently.

My turn came at last, and I went with a light step to the transport that would carry me from the shores of China and the hardships of a soldier's existence back to my beloved island home and civilian life. As I was going up the gangway, I thought I heard someone call my name. I listened. The call was for me, all right.

"Come down here!" The command rang out above the sounds of embarkation. I groaned, but an order is an order, so there was nothing for it but to push my way back down the gangplank. At the foot stood the English officer, smiling.

"I came to thank you again, and to bid you goodbye," he said, and I felt that I was parting from a friend.

The return to my homeland was not all joy, after all, for I had to go through the difficult business of adjusting to civilian life in a Japan that was not the country I had known in happier days. I found it discouraging.

After a while, I remembered the Church in Shanghai, and the care of the Englishman to take me there of all places, and I decided to go to Church. Then I joined a Bible class. It was not long until I found out that the POW had been using the words of Jesus when he said "a cup of cold water," and I was deeply affected when I realized how the words concerned me. I continued to attend Bible class and Church, but it was quite a while before I made up my mind to accept the Christian teaching wholeheartedly.

Finally, in 1952, as Christmas approached and the time drew near for the customary communion service, I knew that God was calling me to follow Him. Still, it is not easy in a non-Christian land, among non-Christian friends and relatives, to come out from among them and be separate, and so day after day I debated with myself. Would I—could I—surrender to Christ and be baptized, or would I go on drifting as I was doing?

Then, one evening after Bible class, I knew the time had come to settle it, and although I went to bed, sleep was far from me. By morning the struggle was over, and my decision made.

I went to see the pastor of the Church I attended, and he examined me as to my faith and understanding of the step I proposed to take. He was satisfied, and so on the day of the communion service, I stood in the long line of those professing the Lord Jesus Christ as Saviour, and was baptized and received into the Church. I was very happy, and my thoughts went often to the camp in Shanghai and my English friend, who would have shared my happiness had he been present. Perhaps he did rejoice with me in the Father's house of many mansions, to which he had already gone, and where I hope one day to join him as a brother in Christ.

MEET

(*Continued from page 5*)

forthwith installed in the provisional committee, but at the coming Convocation will be nominated for office during the first five-year period, which will be the normal interval between the Convocations.

Co-Chairmen elected were: Muslim, His Eminence Sheik Muhammad Bahjat al Bitar of Syria; Christian, Dr. Ernest Marshall Howse of Canada.

Co-Secretaries-General were: Muslim, Dr. Muhommad Khalafallah of Egypt; Christian, Dr. Garland Evans Hopkins of U.S.A.

The Executive including rep sentatives of the Major Christ and Muslim groups were dra from many countries includi France, Spain, Greece, Leban Pakistan, Indonesia and Austra

Differing from occasional v tures toward a World Fellows of Faiths, the Muslim-Christ movement by limiting itself two religions with a common sp itual heritage has fashioned organization wider than any pr iously known in religious hist and with evidence of streng sufficient to survive the turm of our present time.

What it may accomplish is hidden beyond the horizon but the final banquet at Alexandr the Christian Co-Chairman minded the delegates that l ago Abraham, the founder of b faiths, "went out not know whither he went."

DOORS

(*Continued from page 3*)

Bonus, the engineer, the Redf Construction Co., and the wo men.

Associated with the Build Committee was a Furnishi Committee, whose working Exe tive was chaired by Mrs. Hu McLaughlin with Mrs. Zel Rothwell of The Robert Simps Co. Contract Department. Th women have worked with infi attention to every detail that furnishing of the building mi be in keeping with the build itself — a combination of beau utility and durability.

The chapel is to have its o Communion Table—a memoria Mrs. George Telford—a lect and a dorsal curtain. The or was a gift of the Alumnae of United Church Training Sch and the Fellowship of Professio Church Women.

Following the dedication a s of the building brought fo many expressions of delight." former students present for occasion were among the m enthusiastic. This was a dream last come true.

That interest in the project great was evidenced by the th sands who came to see the bu ing on the days of Open Ho in March and April. Visitors ca from Toronto and from many o lying points, a number of gro journeying in by bus and tr On the first Friday of May June, visitors will be welcomed the United Church Train School, 77 Charles St. W., Toron

Maxville (Ont.) Church, R D. C. Munro, minister. Hig successful year in congregation the Maxville and Moose Cr Churches. Total revenue of M ville, $11,000. Missionary Maintenance: Maxville $1,519. Moose Creek $371. The Wom Association purchased installed a new stove and refi erator in the manse. Thanks w extended to the minister, Mr. C. Munro, for fine leadership his first year.

E[illegible]DERSHIP

(Continued from page 11)

[illegible]met said, "All human [illegible]are the children of one [illegible]d God is my witness when [illegible]hat all belong to one [illegible]ily." But Christ refuted for [illegible] the narrowness and self-[illegible]sness of so-called modern [illegible]nity with its "better than [illegible]olationism by the unselfish [illegible] of Himself for all men [illegible]ere, and He made it clear [illegible]nite that all men shall be [illegible]by their works.

[illegible] only on such common [illegible] of service and brotherhood [illegible]ristianity can survive in [illegible] changing social order and [illegible]ng world. "For the first [illegible] history one world as a [illegible]hood is a possibility." We [illegible] taught by others, we can [illegible] pooling our wisdom with [illegible] others, we can practise [illegible]em the practical principles [illegible]istianity which other great [illegible]s also accept. "Pure reli-[illegible]d undefiled before God and [illegible]ther is this, To visit the [illegible]ess and widows in their [illegible]n, and to keep himself [illegible]ed from the world." James [illegible]". . . What doth the Lord [illegible] of thee, but to do justly, [illegible] love mercy, and to walk [illegible] with thy God." Micah 6: 8. [illegible]ere any reason why more [illegible]lieve in the Fatherhood of [illegible]d the brotherhood of man [illegible]ot co-operate for the com-[illegible]ood?

[illegible]WS

(Continued from page 8)

[illegible]erk, and candidate for the [illegible]y, gave his personal [illegible]ony.

[illegible] trio which sang consisted [illegible]rion Mars, a graduate of [illegible]peg Bible College; Larraine [illegible]und, graduate of Naramata, [illegible]ertha Fraser, a credit to her [illegible] and with an outstanding [illegible] Susie Duncan, the Chief's [illegible]ter, with her sister at the [illegible] sang a solo. Douglas Rob-[illegible] and Miss Eva Apetagon [illegible]part also.

[illegible]SCIPLINE

(Continued from page 8)

[illegible]d in itself, but is an impor-[illegible]part of the process of [illegible]tion for healthy and respon-[illegible]adult life.

[illegible]hat About Punishment?

[illegible]ne people argue that punish-[illegible] is quite unnecessary. We [illegible] that if there is constant [illegible]hment the discipline is poor. [illegible]theless, in most of our fam-[illegible]it is a time-saving method [illegible]aching a child a better way [illegible]aviour. If the parent has no [illegible] to hurt or humiliate the [illegible] it can be used as a whole-[illegible] emergency measure. All [illegible] of punishment are easily [illegible]d—whipping, scolding, isola-[illegible] We should never punish by [illegible]tening that we cannot love [illegible]hild.

Christian Home Discipline

A great General observed that mutual respect is the foundation of real discipline. In a Christian home the children love and respect their parents. In spite of occasional rebellion, the children co-operate with parental wishes and commands. The parents do not wish to act as dictators because they have too much respect for the developing personalities of their children. They keep prohibitions and commands to a minimum, trying to provide a discipline that is firm, consistent, reasonable and unemotional. They see to it that their control decreases as the child grows in ability to take on self-direction and independence.

Kamloops (B.C.) Church, Rev. A. L. Anderson, minister. Total membership, 597. Total receipts, $17,778. Paid to M. and M., $3,500. Next year's budget, $34,740, already underwritten as result of a budget canvass. During the year extensive alterations and renovations to the building have greatly expanded facilities for Christian Education at a cost of $19,000. A large house has been bequeathed to the congregation for use as a manse. Two candidates for ministry, and one for Deaconess Order now in training.

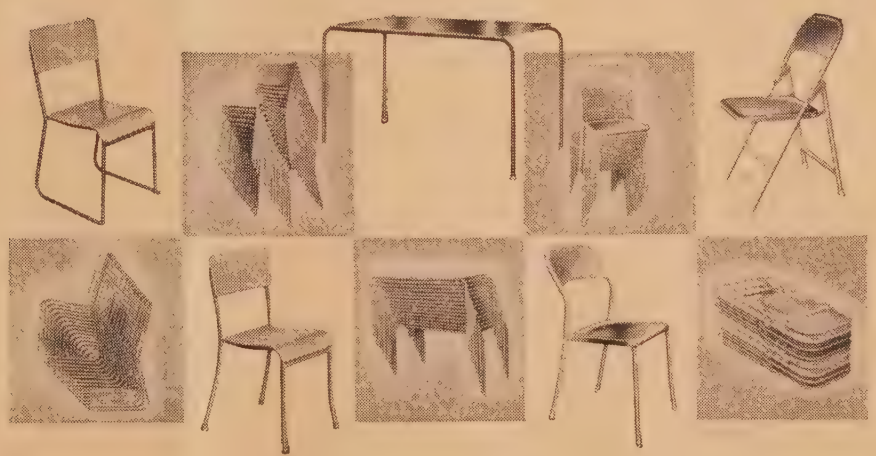
St. Andrew's Church, Moose Jaw, Sask., Rev. Allan W. Martin, minister, made a five year survey of membership. On January 1, 1950, there were 1,050 communicant members. The following were received into membership: 1950, 215; 1951, 222; 1952, 210; 1953, 170; 1954, 288. Total received, 1,105. During this five year period, 611 were removed from the roll by death and transfer, leaving a membership total on January 1, 1955, of 1,544. The majority of these new members were received upon profession of faith. In 1954, 48 were received by Certificate and 240 upon Profession of Faith. A current Bible Class of over 100 members meets each Monday night. During the five year period the M. and M. givings of the congregation increased over 100 per cent. Seven new elders were elected to bring the total of session members to 55. The enlarging Sunday School pointed to that fact that there were 417 registered members on the Cradle Roll alone. As soon as these little tots took their place in the active Sunday School, additional accommodation will have to be secured as the present rooms are used to a maximum. The various groups reported an active year. The W.A. reported a revenue of $11,242 in 1954, while the Stewards recommended a budget of $35,000 for 1955.

Knox Church, Lanigan, Sask., Rev. G. A. Logan, minister. New members received, 31; total membership, 106. Total receipts, $5,871, a great increase. M. and M., $183. Highlights: Increased activities in all departments. Active Sunday School which held a well-attended Vacation School in July. Oil furnaces were installed in both the Church and the manse. Additions to the manse: new chesterfield suite, and baby boy, Scott Allen.

Leader-Prelate Pastoral Charge, Rev. W. A. Wright, minister. The Committee of Stewards' report showed marked improvement in the financial position of the Church, with $302 for the M. and M., $27 for the Food for the World's Hungry, and an enthusiastically supported Every Person Canvass bringing the total receipts up to $4,326. The W.A.s raised $970 and improved the manse with inlaid linoleum and redecoration. A new Explorers' group was added to the Christian Education activities. C.G.I.T. and Sunday School reports indicated a healthy condition.

CANADA'S LEADING CHURCH GOODS FIRM
(Catering to ALL Denominations)
F. J. TONKIN Co., LTD.
(*Manufacturers and Importers*)
WINNIPEG *and* EDMONTON

Seating made easy
with Stan Steel nesting furniture



No matter what the function, your seating problem can be solved—quickly and easily too. Stan Steel nesting furniture allows you any arrangement of room with very little effort. And, what is very important, the nesting feature of Stan Steel furniture allows a whole roomful to be nested in a few square feet. In sizes to accommodate all ages, Stan Steel nesting chairs and tables are comfortable, light and strong and are available with either plywood or steel seat and back.

For those who prefer to "fold" their chairs, Stan Steel also makes an all-steel folding chair.

Write for illustrated leaflet and prices.

Stan Steel
NESTING CHAIRS and TABLES
STANDARD TUBE AND T.I. LIMITED
WOODSTOCK TORONTO OTTAWA MONTREAL

It's Topcoat Time
Why not leave that to us?
SKITCH CLOTHES LIMITED
Wilfred Skitch - Tudor Harries
TAILORS — Ladies and Men
137 Church St. EM. 4-4763, Toronto
(Opposite Metropolitan Church)

Church Bells
Stoermer Bell & Brass Foundry
Kitchener, Ont.
Bell Founders since 1886
We also buy old bronze bells

TORONTO'S
BIBLE HOSPITAL
Bibles - Hymn Books
Prayer Books
Repaired or Rebound
T. DRINKWATER & CO.
Bookbinders for over 25 Years
35 Mutual St., Toronto, Ont.

DESIGNERS AND MANUFACTURERS OF
Lighting Fixtures
BRASSWARE
COLLECTION PLATES
INDIVIDUAL COMMUNION SERVICES
CATALOGUES ON REQUEST

COMMUNION SERVICE AND PLATES

BRONZE MEMORIAL TABLETS
LAYOUTS AND DESIGNS
FREE OF CHARGE
CHADWICK-CARROLL
BRASS & FIXTURES LIMITED
365 Wilson St., Hamilton, Ont.
Phone 2-9293

ANNA AND THE INDIANS
By NAN SHIPLEY—*Illustrated*, $3.75
THE RYERSON PRESS
299 Queen St. W. Toronto

THE SUNDAY SCHOOL LESSONS

The Uniform Lessons for Adult Classes

J. D. McCRAE

Lesson for April 17
REHOBOAM, KING OF JUDAH
2 Chronicles 10: 6-17.

The remaining lessons of this Second Quarter are to be based on the history of the Southern Kingdom of Judah from the division of the kingdom after the death of King Solomon. The series is parallel to the series of a year ago when the course of the Northern Kingdom was followed.

Old Testament history is history written from a religious point of view, and when we study how the kings of Judah succeeded or failed we study also why they succeeded and failed, and this latter study brings into consideration moral and spiritual principles that are of vital concern to us and our times.

The welding of the tribes of Israel into one united kingdom was never entirely complete, and after Solomon's death Rehoboam faced a situation fraught with potential friction. He had to make decisions of policy, and there is no evidence that he took God and the Divine will into account in making those decisions. Solomon had done that effectively, but Rehoboam was motivated by his own self-sufficiency. He could have consulted some available prophets of God, but he did not. He did take counsel with older men whose maturity and experience were surely valuable assets, but Rehoboam was himself a young man and at an age when over-reliance on one's own powers is a subtle temptation. The advice given by the older men was good and should have commended itself to any unprejudiced person who really wanted advice. The advice of the younger men, however, augmented Rehoboam's sense of his own importance and appealed to his pride. It was more closely in line with what his own desires prompted him to do. So he heeded it—or rather, he followed his own selfish instincts.

There is truth of permanent validity available to us here. How important it is that we should learn to value the friendship and help of those who tell us the truth and do not try to flatter us.

The result of Rehoboam's course of action is manifest in the crisis it brought on. He was unable to carry through his programme, bereft as it was of consideration of the highest welfare of his people. Rehoboam lost the best part of his kingdom and the cleavage between the North and South was furthered.

Our national leaders have urgent problems to solve. They have far-reaching decisions to make. This is as true today as ever it was, and we need to pray for them that they may be moved by the spirit of selfless service and never despise or neglect the will of God.

Lesson for April 24
ASA'S RELIGIOUS REFORMS
2 Chronicles 15: 1-12.

Here we have a marked contrast with the lesson of last week. Following Rehoboam, his son Abijah reigned over Judah for a short time, and during this period there was constant war between the Northern and Southern kingdoms. When Asa succeeded to the throne the defeat of the Northern kingdom had been so crushing a defeat that there was peace for a considerable time, and in this period Asa instituted a number of great religious reforms. He took away heathen altars, destroyed the tokens of Baal worship where he found them, and exhorted his people to seek Jehovah and obey His laws. He built cities and walls and began a programme of preparation for military service. His forces, as it happened, were very useful when he was challenged by a threatening army out of Africa. And Asa by the combined strength of his forces and his prayers for God's guidance and help, was able to rout the African invasion.

Our lesson comes in at this point when the prophet Azariah exhorted Asa and encouraged him to continue his religious reforms. This the king did—putting away idols from all his territory and smashing the heathen images. At a great assembly of the people Jerusalem a covenant was entered into and the people promised "seek after the Lord."

If the whole of Asa's long reign had been conducted in the manner of its beginning it would have been a bright page indeed in the record of the kingdom of Judah. Unfortunately he fell from grace in later episodes, which may be learned from the reading of succeeding chapters.

The story as we have it before us is a fine illustration from history of the truth we all need to learn, that the life of a nation wells up according to the measure in which the pre-eminence of God rules its heart. When this people went on record in a solemn covenant toward God, His blessings on the nation soon became apparent.

We should not turn from this lesson till we have discussed some of the evils of our day which need correction, and the relation of possible religious revival to the banishment of these evils. A fruitful theme also will be the discussion of how, without imperilling the fundamental principle of separation between Church and state the Church may nevertheless fulfil her mission in being the conscience of the nation—or of the United Nations — now that we have the World Council of Churches.

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1955 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Mrs. Henry (Jennie) Majaury

Mrs. Jennie Majaury—"Grandma Majaury" to everybody in Darling Township—where nobody can remember when she wasn't around—passed away on Sunday evening, February 13th, 1955, in her 104th year. This "grand old lady of Darling" was born and lived her whole life in Darling Township of pioneering parents. Her father, Joseph Crawford, had come from Ireland, and her mother, Margaret Stewart, from Scotland. This Irish-Scotch ancestry clearly shone in her wit, merriment and good humour.

Married in 1872 to Henry Majaury, she was the mother of five sons and four daughters, all born without the assistance of a doctor. Her husband died in 1912. Surviving her are three sons—Thomas and Joseph of Darling Township, James of Carleton Place; two daughters, Mrs. Joseph (Margaret Ann) Foster of Calabogie, and Mrs. Wm. (Katie) Folkard of Carleton Place, Ont.; 59 grandchildren, 150 great-grandchildren, and 25 great-great-grandchildren. Her home was also opened to several grandchildren, nieces and nephews.

She lived with her son Thomas, and his daughter Katie, who cared for her grandmother as efficiently as any nurse. Their modest log house in the middle of a clearing on the Lanark-Calabogie Road was a centre of much activity the past number of years, where scarcely a week went by without a number of visitors, sometimes as many as forty sitting down at the table. With very few conveniences and luxuries, she lived a frugal life, and cherished it not for the number of years but for the sheer joy of living and doing things. A hard-working person with a pioneering spirit and a determination which was evident all through her life. Good health was hers most of her life and only within the past few months did she admit her age was telling on her in terms of not being able to do as much as she used to do. She was able hear and see remarkably well, and about Christmas time was able to about the house.

For the past ten years her birthdays been great occasions in her life. friends from near and far made it a to visit her at this time; letters and mes of congratulations and good health, in ing one from His Majesty, the late George VI, on the occasion of her birthday. She always had the dream having an airplane ride, and this came true on her 102nd birthday in

On the Clyde Forks Mission Field looked forward each year to the visit of student ministers, with whom she had an interesting and delightful time.

Funeral services were in St. John's Church, Hopetown, with Rev. Robert McNaught of Lanark in charge. Burial in St. John's Cemetery.

Rev. Wilfred Gaetz, D.D

Wilfred Freeman Gaetz, aged 84, the dawn of the New Year 1955 at Wolfville, N.S., home, and a few later saw the reality of the Heavenly which had been his goal from childhood

Son of Alfred and Elizabeth (Han Gaetz, Rose Bay, N.S. Temperance bec a life long passion, his membership in Sons of Temperance being for 79 years.

Joining the Methodist Church when years of age, Wilfred Gaetz became a didate for the ministry at 19. He wa once sent to Ingonish and Aspy Bay miles apart, which he served, together Neil's Harbor, a week-night appointm while studying some five courses in theol In 1892 he went to Aylesford as assis to William Brown.

Two years at Mt. Allison followed, in 1895 he was ordained at Bear R His first appointment was Oxford St Halifax. Pastorates at Kentville, Can and Parrsboro followed before he retu to Mt. Allison for further study. To per a natural dramatic gift he spent two sum terms at the Currie School of Express Amherst was his next charge, where a Church was needed. Wilfred Gaetz ha great capacity for leadership and for frie ship. Mr. Gaetz married Lilian Trenholm the close of the Amherst pastorate. Toget they served the Mulgrave Charge, Liver and Queen Square, Saint John, be transferring to the Hamilton Confer when called to Norfolk St. Church, Gue

There followed charges at Central, k; First, St. Thomas; Park Street, in the London Conference; Mc- Church, Edmonton; First Church, N.S., and Gower Street Church, s, Nfld. His last charge was St. Vindsor, N.S. After fifty years of vice Dr. Gaetz retired to Wolfville. . D. Archibald conducted the ervice in St. Andrew's Church fol- private service in the home. Rev. llivan, Chairman of Windsor Pres- resided. Rev. C. H. Johnson, D.D., g friend, gave the address. Rev. raser, President of the Maritime ce, gave a brief prayer. ent was in the family cemetery, Medway.

Emerson W. Vipond

on W. Vipond passed away very on the morning of Wednesday, 2nd, 1955, in Atwood, Ontario. born at Donegal on March 3rd, son of the late Samuel Vipond and Petrie) Vipond. In 1908 he was to Susan Pearson of Ethel, who him. They farmed in the Donegal ty until 1945, when they retired d.

ipond had always taken an active he work of the Church. For some he was Superintendent of the Sunday School, and served on the f the Church. He was an elder for ears at Donegal, and later at He was a member of the Bible or fifty years and for some time a ber. He was a kind husband and nd a good neighbour, visiting the helping wherever he could.

s his wife, he is survived by three s and two sons: Mrs. Leslie (Mary) in of Wingham; Miss Margaret at rs. John (Annie) Irvine and John gal, and Rev. Reid E. Vipond, f the Metropolitan United Church, n, Alberta. He also leaves eleven ldren and one brother, Teasdale, town, Ontario.

riday, Feb. 4th, the Donegal Church d to capacity for the funeral service, d by his pastor, Rev. J. W. Button, by two former pastors, Rev. J. B. d and Rev. G. T. Simpson. Donegal stands as a memorial to him and ike him who worked there during days. By his life of service, "He ead yet speaketh." J. W. B.

v. George R. Kitching

in the Township of Nassagaweya, of Halton, a few miles from Guelph, in the year 1870, the Rev. George n Kitching passed to his eternal in Weston, on Thursday, December 4, in his eighty-fifth year.

d in a devout pioneer Methodist he became a probationer for the of the Methodist Church in the 97. Specially ordained while serving ission field in the Algoma District , he graduated from Victoria College 1. He also served as a "Railroad ary" in Alberta during his probation- s.

902 he married Miss Annie Lemmon onto, who proved to be a most and faithful helpmeet on the Cir- avelled at Powassan, Woodbridge, Streetsville, Thornton, Victoria r, Schomberg, Thistletown, Holland g, and Monticello, all within the of Toronto Conference. In 1933 he from the active ministry and resided year at Richmond Hill, when he Weston, where he spent the even- ys of his long and useful life. But teran of the Cross could not remain . Soon after coming to Weston he the "Retired Supply" of the River- ongregation at Weston Road and Avenue in North York Township, ing to serve this suburban congrega- over ten years.

quiet, reserved manner, yet with a ense of wholesome humour, George ching was a devoted pastor and a minister of Jesus Christ. He was and respected by all whom he had ivilege of serving, and remembered ny for the comfort and consolation, on and by letter, he brought to them hour of bereavement or trouble. as a good man and full of the Holy

is survived by an only daughter, uth, who is on the staff of Sarnia ate, and an only brother, on the ne farm, near Guelph.

The funeral service was conducted by his minister, Rev. James S. MacKenzie of Westminster United Church, Weston, the address being given by Rev. Garnet W. Lynd, Secretary of Toronto West Presbytery, who had been a neighbour of the deceased on several charges and a close friend of many years, with interment in Sanctuary Park Cemetery, Weston.

Mr. R. J. Shaw

On the closing day of the year 1954 Centennial United Church, London, Ont., and community lost a highly esteemed member and friend in the passing of Ross J. Shaw, Recording Steward and Clerk of the Session of our Church.

Mr. Shaw was born in Dobbington Township, Bruce County, in 1876, and came to London district about 1913 as a public school teacher. He married Maud Jackson in 1917 and became a member of Centennial at that time. In 1923 he was appointed Recording Steward and became the Clerk of the Session at the time it was formed in 1934.

This Christian gentleman will be long remembered for his devoted service to the Church, not only for his meticulous and conscientious handling of the duties attached to the two offices already mentioned, but likewise for the numerous other services so freely given, such as teaching in the Sunday School, arrangement of the Communion elements, assisting the minister at Baptismal services, and in fact, in every phase of the activities of the Church.

Mr. Shaw possessed that rather unusual but happy combination of strength of moral character and genuine friendliness which made him admired and loved by his fellow Church members, and in fact by all who knew him. His example was always an inspiration and the effects of his influence and the contribution he made to the great work of the Church will remain as a lasting memorial.

"He fought the good fight, he finished his course, he kept the faith, and there is laid up for him a crown of righteousness."

A Gratifying Increase

	March 31st 1954	1955
Newfoundland	$ 1,794	$ 1,534
Maritimes	25,663	32,571
Montreal and Ottawa	60,919	54,521
Bay of Quinte	25,169	33,473
Toronto	93,319	94,460
Hamilton	62,925	70,865
London	38,955	44,156
Manitoba	24,374	27,534
Saskatchewan	18,931	18,078
Alberta	20,265	24,989
British Columbia	25,676	33,721
Donations	2,733	4,075
	$400,723	$439,977

The above report shows the standing of all Conferences in contributions to the Missionary and Maintenance Fund for the first quarter of 1955. This shows a gratifying increase of 9.7 per cent. over the same period a year ago.

The Objective for 1955 is $5,000,000, which will require an average increase of 16 per cent. over the total of $4,309,844 we received last year.

To achieve this increase will require strong leadership and wise planning on the part of every minister and Missionary and Maintenance Committee.

A well-laid programme of Missionary and Stewardship cultivation, followed by a thoroughly prepared Every-Person Visitation, using modern scientific techniques will work miracles in any congregation. A large response to the Easter Appeal for "The Needy of the World" will also help considerably. We can succeed if the will to win is strong enough.

George A. Williams,
Acting Secretary.

RATES

TUARIES — $1.00 for 100 words cents a word for all words over the hundred — maximum length, three red words. For ministers and diate families, no charge. BIRTH, RIAGE and IN MEMORIAM es, four cents a word. Minimum 0. PULPIT VACANCY—first inser- no charge. Subsequent insertions, ents a word, minimum $1.00.

"Story Papers are Character Shapers"

THE EXPLORER

Juniors are born explorers: both head and heels are bent on discovery. Their chief words: Why? Where? How?

THE EXPLORER helps to satisfy the Junior's thirst for discovery.

STORIES
Good stories help Juniors to discover the fun of reading

THE BIBLE
Exploring in the Bible, a weekly feature, helps them to find their way about in the Bible and discover its riches

POETRY
Inspirational, amusing, or just delightful

PUZZLES
Word puzzles that open up explorations in the English language

CRAFT IDEAS
Things to do and make help them discover their own skills.

NATURE AND TRAVEL
Nature articles open their eyes to the world about them
Travel articles widen their horizons

SERIAL STORIES
Suspense and interest in wholesome stories

PICTURES
Good illustrations provide interest and cultivate a sense of the artistic

Junior boys and girls enjoy THE EXPLORER

Subscription price: Five or more to same address, each $1.00 per year, 25c. per quarter. Single, $1.25 per year.

Subscribe today or send for sample copies. THE EXPLORER is one of the ***Big Five*** in the Story Paper field.

THE EXPLORER - STORY HOUR - ONWARD
THE CANADIAN GIRL - THE CANADIAN BOY

DEPARTMENT OF SUNDAY SCHOOL PUBLICATIONS
The United Church of Canada
299 QUEEN STREET WEST, TORONTO 2-B, ONTARIO

Professional Cards

ARCHITECTS

Bruce Brown & Brisley
— ARCHITECTS —
48 JACKES AVE. - TORONTO

JOHN LAYNG
Architect
170 BLOOR STREET WEST
TORONTO 5

CHARTERED ACCOUNTANTS

ALLEN, MILES, FOX & JOHNSTON
CHARTERED ACCOUNTANTS
159 Bay Street, Toronto 1, Canada
Gordon T. Miles, F.C.A.
James C. Fox, C.A. Leonard E. Johnston, C.A.

LEGAL

BRIGGS, FROST, BIRKS AND LANGDON
Harold R. Frost, Q.C., Ray T. Birks, Q.C.
H. Donald Langdon, Q.C.
Albert J. McComiskey, William E. MacLatchy
BARRISTERS, SOLICITORS, NOTARIES etc.
85 Richmond St. W., Toronto

CEMETERIES & CREMATORIA

TORONTO CREMATORIUM
200 Winchester St.—WA. 3-7911
Operated by Trustees of
The Toronto General Burying Grounds
NON-SECTARIAN
CREMATION IS INEXPENSIVE
WRITE FOR BOOKLET

FUNERAL DIRECTORS

Turner & Porter
LIMITED
Funeral home and chapel
436 Roncesvalles
"Four generations of service"

DREAM

(*Continued from page 2*)

accommodation. Dining-room, lounge and recreation facilities will be a feature of this building. It will contain, too, a small modern chapel. A nursing wing will become a necessity, and it is the hope that this will be added as the project develops. All this, of course, is in the future and depends upon the amount of money that will be forthcoming."

The Church as a whole has shown great interest in this project. Her share in the venture up to date was the preparation of the site and the installation of water and other services. Dr. Tuttle does not anticipate large gifts from the Church funds. He believes that interested Church members who are financially able will contribute substantial amounts to ensure its complete success. "Ultimately," he says, "as our experience grows, we may feel it necessary to establish a foundation for the reception of funds and their distribution."

It is hoped that the dedication of this new Christian enterprise will take place towards the end of May or early in June. Ample notice of this will be given, as many people will want to take advantage of the opportunity to see the Church's efforts to care for her retired ministers and their dependents.

EVERY FAMILY PLAN

THE UNITED CHURCH OBSERVER

A minister in a Western Conference writes: "At our annual meeting the congregation voted in favour of continuing the Every Family Plan. I do believe it is helping to stir more people to attend. There is no point in any minister discussing non-attendance with those in attendance, but our **Observer** going each fortnight into all homes serves as a gentle reminder that our Church is there, waiting patiently, to serve and minister—and as such, even with the cover and name alone, should be a gentle rebuke to non-attenders, telling them we are lacking full fellowship and wish them with us."

Honour Roll

Milford, Ont.
Glenwood Church, Gambo, Nfld., Charge
Sixth Avenue Church, New Westminster, B.C.
Garnet Church, Jarvis, Ont., Charge
Fourth Line Church, Cedar Springs, Ont., Charge
Black Creek Church, Milford, Ont., Charge
Calvin Church, Bathurst, Ont., Charge
Gilford Church, Churchill, Ont., Charge
Caledon Church, Alton, Ont., Charge
Bethel Church, Fullarton, Ont., Charge
Fullarton, Ont.
Carlingford Church, Fullarton, Ont., Charge
Mount Pleasant Church, Rawdon, Ont., Charge
Japanese Church, Toronto
West Hill, Ont.
Zion Church, Staffa, Ont., Charge
Springvale Church, Hagersville, Ont., Charge
Steep Rock Church, Ashern, Man., Charge
Bloomfield Church, O'Leary, P.E.I., Charge
All People's Church, Winnipeg
Bluevale, Ont.
New Carlisle, Que.
Mountain Church, St. Joseph Island, Ont., Charge
Little Heart's Ease, Nfld.

Pulpit Vacancies

Strasbourg four-point pastoral charge becomes vacant June 30, 1955. Interested ministers please write Mrs. F. Houston, Strasbourg, Sask.

Acton United Church, Acton, Ont., will be vacant June 30th, 1955. Interested ministers please write Mr. Peter Binnie, Acton, Ontario.

Sutherland, Sask., one point pastoral charge, becomes vacant June 30th, 1955. Interested ministers please write A. C. Hayden, Box 488, Sutherland, Sask.

The Dundee three-point pastoral charge, Montreal Presbytery, is now vacant and invite enquiries from ministers who are interested. Fred W. Wood, Athelstan, Que.

Pastoral charge of Central Circuit of The Wesleyan Methodist Church of Bermuda (in union with The United Church of Canada) becomes vacant June 30, 1955. Interested ministers please write, by airmail, Joseph J. Outerbridge, Flatts, Bermuda.

The Larder Lake three-point pastoral charge, Temiskaming Presbytery, becomes vacant June 30, 1955. Interested ministers are invited to communicate with S. C. Yule, Virginiatown. Ontario.

Bright. Chesterfield, Bethel charge, Oxford Presbytery, will become vacant June 30th. Interested ministers write Walter A. Roth, Plattsville, Ontario.

Bourlamaque-Malartic two-point charge, North-Western Quebec, Temiskaming Presbytery, becomes vacant July 1st. Interested ministers please contact A. R. Meyers, Box 915, Malartic, Quebec.

Beaver Valley pastoral charge, Grey Presbytery, vacant June 30th, desires minister. Interested ministers please write George South, Heathcote, Ontario.

Champion Pastoral Charge, High River Presbytery, vacant June 30th, 1955. Interested ministers write L. R. McGrail, Box 282, Champion, Alberta.

Newington two-point pastoral charge, Glengarry Presbytery, vacant June 30th, 1955. Interested ministers write Mr. Wm. Pettit, R. R. 1, Newington, Ontario.

Haileybury pastoral charge, vacant June 30th. Interested ministers contact Robert McGill, Haileybury, Ontario.

Shannonville, three-point pastoral charge, Belleville Presbytery, vacant June 30th, 1955. Interested ministers communicate with Wm. McMechan, Shannonville, Ont.

Leader pastoral charge, two points, Swift Current Presbytery, will become vacant June 30, 1955. Interested ministers please write to F. E. Priebe, Leader, Sask.

Holland-Camille, two-point charge, Carman Presbytery, vacant June 30, 1955. Ordained ministers interested write Mrs. Don Sanderson, Holland, Manitoba.

The Cannifton four-point pastoral charge, Belleville Presbytery, has become vacant due to the death of the Rev. L. S. Throop. Ministers interested please write Roy C. Pound, Cannifton, Ontario.

St. David's pastoral charge, Toronto West Presbytery, becomes vacant June 30, 1955. Interested ministers write James M. Stewart, 47 Jesmond Ave., Toronto, Ont. Dr. C. A. Mustard is retiring after 45 years of outstanding service to St. David's.

Laurel pastoral charge, Dufferin Peel Presbytery, pulpit will become vacant June 30, 1955. Interested ministers write Vince Walker, Laurel, Ontario.

The Bervie-Chalmers, newly constituted pastoral charge, Bruce Presbytery, is seeking a minister; vacant June 30th. Interested ministers write to Mr. Duncan Campbell, R. R. 4, Kincardine, Ont.

Annan three-point charge, Grey Presbytery, seeking a minister for July 1st. Interested persons please write John Houper, 386 13th St. East, Owen Sound, Ont.

Aylsham - Arborfield, three-point charge, vacant June 30, 1955, Prince Albert Presbytery. Interested ministers contact D. G. Wartman, Aylsham, Sask.

Downsview two-point charge, Toronto West Presbytery, vacant June 30th, 1955. Interested ministers write to Mrs. E. Hasselfeldt, 90 North Park Drive, Weston, Toronto 15.

Jarvis-Garnet two-point charge, Haldimand-Norfolk Presbytery, becomes vacant June 30, 1955. Interested ministers please write to Mr. F. J. Andrews, Box 99, Jarvis, Ontario.

St. Andrew's United Church, Sault Ste. Marie, Ont., pulpit becomes vacant June 30th. Interested ministers write F. H. Fleming, Secretary Official Board, Box 545, Sault Ste. Marie, Ontario.

The McKillop three-point charge, Huron Presbytery, London Conference, becomes vacant July 1st. Interested ministers please contact Robt. K. McFarlane, Recording Steward, Seaforth R. R. 1, Ontario.

Riverside Pastoral Charge, Toronto West Presbytery, vacant June 30, 1955. Interested ministers please write G. L. Keyes, 67 Lovilla Blvd., Toronto 15, Ont.

Publishing House Notes

An IMPORTANT BOOK for Bible Study

Professor Norman DeWitt, the beloved Professor of Classics of Victoria University for many years, has written two books since his retirement, on the Greek Philosopher Epicurus. That name is known to most of us only as the root of the modern words epicure and **epicurean,** whose meaning we associate with sensual pleasures and the "eat, drink and be merry" philosophy.

Actually Epicurus was a serious philosopher and teacher whose thought, Professor DeWitt claims, influenced and enriched early Christian thought very considerably. His first book, **Epicurus and His Philosophy,** has been followed by **St. Paul and Epicurus,** which seeks to interpret important passages of the New Testament (in specific verses) in the light of this particular influence. The book contains a first chapter on the Life and Teachings of Epicurus and a last chapter on Paul's knowledge of Epicureanism.

It is an absorbing book which will add fresh interest and insight to many good Biblical sermons. Also, many persons other than ministers will read this with great profit. We should all like to think of ourselves as **epicures** in the high sense described here.

ST. PAUL AND EPICURUS
The Ryerson Press
Price $4.00

The Book Steward

Correction

In Grateful Remembrance by Archer Wallace, previously announced, is priced at $2.5 instead of $3.00. C. H. D.

ANNUAL MEETINGS

Drake (Sask.) Church, Rev. G. A. Log minister. Total membership, 42. To receipts, $1,866. M. and M., $45. Hi lights: Dedication Service in March, 19 with Dr. R. C. Chalmers, St. Andrew's C lege, Saskatoon, guest speaker. Dedica new Electric Organ and Communion Tab The Communion Table and Pulpit w made by Mr. Tom Gibney, local farmer.

Guernsey (Sask.) Church, Rev. G. Logan, minister. Total membership, Total raised, $1,978. M. and M., $50.

Richmond (Que.) Church, Rev. E. Bugden, minister. St. Andrew's ann meeting encouraged by reports of $3,000 raised, a new high, encourag reports of Sunday School, $315 for M sionary and Maintenance. Newly-form Young People's Union had a good ye The minister, Rev. E. B. Bugden, co mended for leadership. Dr. F. F. Ke secretary.

Conference

The Annual Meeting of the Montreal Ottawa Conference will be held in James' United Church, Montreal, P.Q from Monday, May 30th, to Thurs June 2nd.

PERSONAL SERVICE DEPARTMENT

CLASSIFIED RATES

... per word. Minimum charge, ... per insertion. Four consecutive ... for the price of three. Display ... fifty cents per insertion for first ... thirty cents for each additional line.

Address all communications

...ITED CHURCH OBSERVER
... St. West, Toronto 2-B, Ont.

...RGENTLY WANTED

...RS for Displaced Persons, single ...couples and families—900 units all ...eless, jobless and homeless, these ...appealing to Canadian Christians ...hem a new start at life. Among ... experienced farmers, gardeners, ..., nurses, mechanics, etc. Avail... 6 months. For particulars 'phone ...A. Maclaren, B.S.A., Director of ..., 3 Willcocks St., Toronto. WA. ...The Canadian Council of Churches.

...OMMODATION AVAILABLE

"FAIRHAVENS"

"... is the Answer — Christian Faith ...e Accommodation—Personal Coun... creative Activities. Haven for those ... and discouraged. Address R. R. ...oll, Ontario. Telephone 1055R. T. F.

"...TRY ACRES" offers temporary ... permanent accommodation for ...eople. Marion Atkins, Armitage— ...ewmarket 1518.

AGENTS WANTED

...Flora Greeting Cards — Easter and ...rday, Scripture or secular. Station... ...ettes, Books, Bibles, Gift Items, ... to 50% commission. Write—43 ..., Ottawa, Ont.

ARTICLES FOR SALE

AFRICAN VIOLETS

...TS and leaves. Write for price list. ...ns—16 Thairs Ave., St. Catharines,

...S—choir and clerical. Samples and ...es — no obligation. Mallabar Cos... 75 Hargrave St., Winnipeg 2, Man.

...VE Fir Doors 2" x 30" x 7' — ...nerly used as folding doors, can be ...gly; also 9 doors 2" x 15" x 7', ...row glass panel. For information ... A. Coleman, 85 Bond St. West, Ont.

ARTICLES WANTED

...RS—kitchen or folding—any amount. ...ken or any condition. E. Armstrong, ...Lean Ave., Toronto—OX. 1-1210.

IDLE EQUIPMENT

...AL Committee of a United Church ...tario) requests information regard... ...e office appliances: typewriter, ...ator, electric typewriter, folder, ..., small printing press. Wanted either ...t or long term loan, nominal rental, ...e purchase, or . . .? Box 1151— ...NITED CHURCH OBSERVER.

...ANTS TO MINISTERS WANTED

...LOOPS United Church is seeking ...e services of a retired Assistant ...r. Free Manse included. Interested ...rs are invited to write to Mr. H. M. ... 127 Saint Paul St., Kamloops, B.C.

...BORO United Church, Calgary, is ...eking an assistant to the minister. ...ations invited from lay men or women ...larly qualified in religious education ...or from ministers recently retired or ...to retire. Apply, stating experience, ...tc., to W. R. Little, c/o Scarboro ... Church, Calgary, Alta.

...PAUL'S United Church, Orillia, ...quires Assistant Minister. Primary ...ibility Church extension. New build... ...earing completion. Apply G. K. ...t, Church Office.

BOOKS

...KS. Request new free list. Old ...avorites, 36 Yonge St., Toronto.

STUDENTS - TOURISTS

...it in — French, Spanish, German, ...alian, Russian, Hebrew. Learn to ... a foreign language the quick way ...ped by U.S. Government during war. ... and Book, $1.75. Send to—HENRI ...UCTS, R. R. 2, Kitchener, Ont.

CEMETERY LOTS

FOUR lots in Westminster Memorial Cemetery, Bathurst St., North Toronto, at $25.00 per lot below regular price. Box "M." THE UNITED CHURCH OBSERVER.

DEACONESSES WANTED

EXPERIENCED deaconess or minister, interested and skilled in religious education. Large constituency and adequate building facilities. Write Rev. E. S. Lautenslager, 121 Larch St., Sudbury, Ontario.

DEAN OF GIRLS' RESIDENCE WANTED

DEAN of Girls' Residence required September 1, 1955. Person should have some experience with residence life and hold a teaching certificate. Apply in writing to The Principal, Alberta College, Edmonton, Alberta.

ELDERLY PEOPLE'S HOME—PRESTON

FORMER exclusive Preston Springs Hotel is now used as a retired people's home and has a capacity for 75 guests. All rooms with private bath. Main lobby spacious and well furnished. Large luxurious sitting rooms on bedroom floors. About two acres terraced lawns at rear of building. Monthly rate, $125.00 for single room, including meals. For illustrated pamphlet and further information write PRESTON SPRINGS HOME, PRESTON, Ontario.

EUROPEAN TOURS

APPLY—International Church Fellowship, 11 Donnington Road, Kenton, Middlesex, England, for well-recommended, inexpensive European Tours.

FEMALE HELP WANTED

YOU CAN DO IT, TOO

ONE week's earnings — Mrs. Fidler, $132.00; Jim MacKay, $129.00; Miss Pedersen, $240.00. You can build a secure future showing attractive, fast selling line of men's, women's, children's wear. Satisfaction guaranteed. Cash commission and bonus. Write today. British Knitwear Ltd., Simcoe, Ont.

HELP WANTED

DIETITIAN, with responsibility for household management. Apply — THE UNITED CHURCH TRAINING SCHOOL, 77 Charles St. W., Toronto.

COMPANION-HOUSEKEEPER for elderly minister's widow. Live in Hamilton. Phone HUdson 8-7612, Toronto.

DIRECTOR of Christian Education required for Mount Royal College, Calgary, Alta. (United Church Junior College). Person with teaching certificate preferred. Apply to the Registrar, Mount Royal College, Calgary, Alta.

THE following positions will be open this fall in The United Church Indian Residential School, Norway House, Manitoba — Teachers, Cook, Manual Training Instructor, Sewing Instructor and Supervisors. Write—Principal, stating age, weight, qualifications and experience, ability to get along with others and good with children essential.

YOUNG woman to supervise girls and help generally, in Church Institution. Experience not necessary, but prefer one who can play the piano. Box 1159, THE UNITED CHURCH OBSERVER.

CAMP HELP WANTED

MARRIED COUPLE to fill position of cook and caretaker in well-equipped Church-owned camp in Perth County (Ontario). Duties from June 30, 1955, to September 2, 1955. For further information write—Box 365, St. Mary's, Ontario.

FOR GIRLS' CAMP—Director and Counsellors. FOR MOTHERS' AND CHILDREN'S CAMPS—Programme Director and Assistants in Adult Programme. Adequate salaries—non-sectarian Agency Camps near Bolton, Ontario. Mrs. Graham, Neighbourhood Workers' Association, 22 Wellesley St. W., Toronto, WA. 2-3126.

HOLIDAY RESORTS

BIRCHMUIR LODGE

A SCENIC wonderland, ideal for a summer vacation. Set amid the rich beauties of Stony Lake, with most enchanting scenery of all the lakes in the Kawartha District. Rest and Play where a clean, quiet, Christian atmosphere is maintained. Catering to Abstainers. Home-cooked meals, modern facilities, recreation and fishing, at moderate prices. All rooms have hot and cold running water. Some with private and semi-private 3-piece bath. Also modern Cabins and Housekeeping Cottages. Rates, with meals, $25.50 to $45.50. Children according to age. Special rates for June and September. Accommodation—60 guests. Plan your vacation now and avoid disappointment. Write for our illustrated folder. Mrs. Russell Cooke, 230 Charlotte Street, Peterborough, Ont.

HOLIDAY RESORTS

GREGORY INNS
Lake Rosseau — Muskoka

A WONDERFUL vacation awaits you at "Gregory" — one of Muskoka's largest and loveliest resort locations—93 acres of beautifully wooded mainland property with over ¾ mile of shoreline.

Twin lodge and cottage accommodation for 100 persons. Excellent beaches—splendid meals—well-trained staff—informal Christian atmosphere—planned entertainment—launch trips—bowling green—recreation hall, etc. Large airy rooms, many with semi-private and private bathrooms. Weekly rates, with meals, $32.50 to $56.00.

For illustrated folder, rate, chart, and our new "Budget Saver Vacation Plan," write GREGORY INNS, Gregory P. O., Muskoka. Open June 4th to October 15th.

HOLIDAY RESORTS

ORCHARD BEACH — Port Stanley, furnished cottage, 3-piece bath, hot water. For sale or rent. Ronald Fowke, 36 Sundas Road, Guelph, Ontario.

PIKE BAY, Bruce Peninsula — Holiday at "Lawrenceville" for health and relaxation, furnished cottages, spring-filled mattresses, electricity, boats and motors for rent—modern store. Warren Lawrence, c/o Miss Cecile Latendre, 1609 Queen St. W., Apt. 10, Toronto 3, Ont. Phone LA. 7635. Evenings. T. F.

VACATION IN BERMUDA

ACCOMMODATION available in private home. Beautiful, restful grounds; typical Bermudian hospitality. Room and breakfast, $4.00 per person per day. Write P.O. Box 469, Hamilton, Bermuda.

ORGANIST AVAILABLE

QUALIFIED, experienced Organist-Choir Master desires position in central or eastern Canada. Available Sept. 1st. Salary required vicinity $2,000.00. Also private teaching. Write Box 1158, THE UNITED CHURCH OBSERVER.

ORGANS AND CHIMES FOR SALE

CLONAGH & Warren Organ, solid oak, 407 reeds, universal blower, great tonal beauty and variety, $395.00. Other organs from $95.00. Write to Harold Miller's Shop, 1582 Dupont St., Toronto 9.

CARILLONIC BELLS

SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T. F.

CONNSONATA ELECTRONIC ORGANS

FOR your Organ problems write to PAUL HAHN & CO., 22 Bloor St. E., Toronto — 50 years' experience.

PERSONAL

QUIT cigarettes easily with Tobacco Eliminator. Sold subject to money-back guarantee. For free authoritative medical opinion regarding ill effects of nicotine, write C. King Pharmacal Corp. Ltd., Box 303, Walkerville, Ontario. T. F.

PERSONAL

RUPTURE Troubles? Positive relief and comfort. Advanced method. No elastic, no understrap, no steel. Write Smith Manufacturing Co., Dept. 135, Preston, Ont. T. F.

CONSTIPATION
The Thief of Good Health

ROYAL Herbs, an ideal laxative preparation, also aids indigestion. Trial 10c. Write Century Products, London, Ontario.

PROPERTY FOR SALE

OWING to death of owner, Miss Pearl Henderson, REST-A-WHILE, Christian Guest House on Lake Huron, five miles south of Kincardine, finest sandy bathing beach, house fully equipped, thirteen bedrooms, twenty beds. Would make ideal camp for young folk, or Missionary Rest Home. No black flies or mosquitoes. Apply Miss Elizabeth M. Henderson, Lucknow, Ontario.

PLAYS

CHURCH PLAYS — Women's — Mixed Characters. Evening's entertainment—humorous — profitable. Catalogue — Clara Rothwell Anderson, 413 Laurier Ave. E., Ottawa. T. F.

REAL ESTATE

COUNTRY property for sale, many with water frontage. Wm. O'Brien, Coe Hill, Ontario.

RECORDINGS

PERMANENT Phonograph Records made from your tape recordings. Unbreakable, inexpensive, satisfaction guaranteed. Inquire — Box 1092, THE UNITED CHURCH OBSERVER. T. F.

REST HOMES

LOCH SLOY, Winona, Ontario. Ideal environment for rest and convalescence. WAlnut 3-2284, Toronto. T. F.

MISSIONARY REST HOME, Mimico, Ont. Open all year, less than one hour from City Hall by trolley. A commodious and comfortably furnished home overlooking Lake Ontario. For reservations, Missionary Rest Home, 119 Lakeshore Road, Toronto 14. Telephone Clifford 1-1341. T.F.

ROOFING

SAVE your leaky roof! Old leaky roofs made like new again with liquid asbestos "Elastik Roof Kote." Easy to apply. Saves you money. Write for full information and free freight plan. Dominion Cement Paint Company, Dept. H, 454 King St. W., Toronto.

SUMMER COTTAGES FOR RENT

TWO Cottages for rent by month or season. Beaumaris, Lake Muskoka. One sleeps four, the other nine. Both contain every city comfort and convenience. Dr. S. K. Clark, 267 Russell Hill Road, Toronto.

LAKE front cottage — Oro Beach, Lake Simcoe — 2 bedrooms, electrically-equipped kitchen, living and dining area. Screened verandah, inside toilet, boat. Available for season. Mrs. Aishford, 20 Kennedy Ave., Toronto 2, ROger 9-8417.

Births

TOMLIN—Rev. and Mrs. C. Tomlin are happy to announce the birth of a daughter, Dorothy Charlene, on March 24, 1955, in Cobourg (Ont.) General Hospital.

HOWLETT — Born to Rev. and Mrs. Floyd Howlett of Nayoro, Japan, on March 17th, 1955, a son, Peter Floyd.

CLUGSTON—The Rev. Donald A. and Mrs. Clugston (formerly Ruth Thomson) of Ashahigawa, Japan, are happy to announce the birth of a son, James Harold, on March 3, 1955.

CALDER — Rev. and Mrs. Alexander Calder announce the birth of their third son, Stephen Cameron McCormick, at the Weyburn (Sask.) Union Hospital, on March 25th, 1955.

Card of Thanks

St. John United, Hamilton, Ontario, is pleased to announce that its pulpit vacancy has now been filled and wishes to express its appreciation to all applicants.

Assiniboia Presbytery. Rev. Bruce Wartman was elected Chairman at the spring meeting in Rock Glen. One candidate for the ministry will be ordained in June, Earl Grigg, Kincaid, and Cyril Marczec, lay worker at Cadillac, will enter College in the fall. A delegation from Ponteix, on the Aneroid charge, Rev. E. T. Montour, minister, was promised help in erecting a new Church in this predominantly French town.

Shubenacadie (N.S.) Church, Rev. E. R. MacVicar, minister, marked its 85th anniversary with special services at which Rev. E. V. Forbes, Antigonish, a former minister, was guest preacher.

PAINFUL TRUSSES ABOLISHED

SEND FOR FREE BOOKLET AND DETAILS OF FREE TRIAL OFFER

Wonderful New Support. Endorsed by the Medical Profession.

A British appliance for relief from Rupture. Not an old-fashioned Truss, but a washable appliance with an inflated air-cushion pad that no matter how heavy your work—will hold your rupture so firmly and so comfortably, you'll hardly know you're wearing it. Many doctors are wearing a Beasley.

Write **BEASLEY'S CANADA, LTD. - Dept. 6A 60 FRONT ST. WEST, TORONTO**

Test This Plant Scientists' Formula At Our Risk

GROW A GREENER LUSHER LAWN IN 7 DAYS

SCIENTISTS' FORMULA SHOOTS FANTASTIC GROWING POWER INTO LAWNS, PLANTS, VEGETABLES IN SECONDS!

Now Grow Flowers, Shrubs, Trees in Virtually Any Soil — Watch "Dying" Lawns Grow Richer, Thicker, Greener in 7 Days!

This season how would you like to make your flowers bloom by the thousands weeks ahead of your neighbors — double the growing power of undernourished shrubs, trees, hedges, vegetables? Grow a richer, thicker, greener lawn in just 7 days with just 1 sprinkle from a watering can? —OR just one automatic feeding with the amazing "can't fail" — "can't burn" RX-15 miracle mixer?

Now YOU, the amateur gardener, can now turn your garden into the showplace of the community with thousands of colorful, flaming blossoms—not five years from now—not next year—but this season even if right now you don't have a seed in the ground—even if your soil is undernourished.

With normal garden care YOU can pick baskets ful of meat-packed garden fresh tomatoes, luscious heads of lettuce —sweet, tender cucumbers, corn and peas from a vegetable patch right in your own backyard. Now YOU can amaze the so-called experts in your neighborhood with a rich, thick carpet of lawn—and you won't even have to dirty your hands.

"Why Won't Flowers Grow in Your Backyard?"

If flowers won't grow for you—no matter how hard you try—in many cases it's been proven your soil is to blame. Most garden soils are deficient in at least one of the vital minerals a plant needs to bloom and flourish. And if you starve a plant of even one of these life-giving soil minerals you won't get many flowers no matter how much sun and water you give it—no matter how many hours you slave in your garden.

Sprinkle with RX-15, Save Hours of Extra Digging!

Scientists at one of America's leading plant experiment stations tested new types of concentrated plant foods that could be dissolved in ordinary tap water, and when sprinkled on lawns or plants *could go to work in minutes.* No more extra drudgery, no more unnecessary digging. This water soluble plant food was proven so fast-acting that it is absorbed by roots and reaches into every leaf, stem and tissue almost immediately.

Thousands of Flowers for Only a Few Minutes Extra Work!

And now do you realize what RX-15 means to you! It means that today you can go out with a sprinkling can and in a few minutes start to shoot new life into your garden. Revitalize your whole undernourished lawn . . . give it results you never dreamed possible *in 7 days.*

It means that, whether you're an expert gardener or the greenest beginner, now with normal garden care you can grow masses of beautiful roses, dahlias, phlox, gladiolus and chrysanthemums in your garden *this season* with a sprinkling of RX-15 twice a month. It means that no matter how starved your soil may be now, with a few sprinkles of RX-15, you can grow a thick, green lawn the very first time you try—*and it will only cost you pennies to apply it!* It means that you can grow hundreds of flowers in your window boxes—grow thousands of flowers *this season* from plants you already have in your garden, from seeds you can still put in the ground.

And because RX-15 instantly feeds plants all the life-giving soil minerals they need for healthy bloom, it means that merely sprinkling with RX-15 can make starved undernourished lawns, trees, shrubs, houseplants start to spring back to new life instantly!

Make This 7-Day Test On Your Lawn! Dissolve 1 tablespoon of RX-15 in a gallon of water and write the letters of your name right on your lawn. It takes only 60 seconds . . . yet in 7 days, you'll actually be able to read your name in the grass! OR YOUR MONEY BACK!

What Will Science Think Of Next?

ANNOUNCING THE NEW RX-15 MIRACLE MIXER

Waters And Fertilizes At The Same Time. Saves You Time, Money, Labor. Turns Gardening Into Child's Play

Automatically prevents under-feeding, over-feeding. Can't burn plants. Non-toxic. So safe your child can use it. Feeds your plants a steady life-giving stream as gentle as a summer rainfall. Variations in water pressure can not affect it.

Guaranteed to work with any Sprinkler, Garden Hose, Sprinkler system, soaker REGARDLESS OF BACK-PRESSURE!

JUST FILL—THEN RELAX!

HOW TO GET $4.98 MIRACLE-MIXER FOR ONLY $1.48

Buy $3.98 or $5.49 size RX-15, get FREE certificate worth $3.50 enclosed in each container. Mail to Garden Research Laboratories, Toronto, with $1.48 (plus 25c for mailing and handling). You get back $4.98 RX-15 Miracle-Mixer at this amazing low price.

SPECIAL OFFER EXPIRES MAY 30, 1955

RX-15 is 100% Water Soluble, no residue hazard exists. RX-15 is a 15-30-15 Formulated Fertilizer plus trace elements.

YOURS FOR ONLY $1.49

FOR TRYING 3 OR 5 lb. size RX-15 *(plus 25c mailing & handling)*

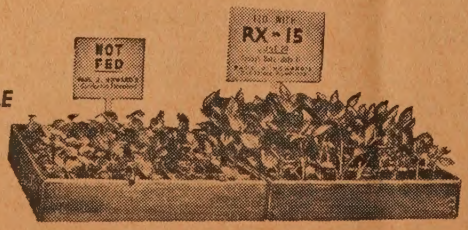
AVAILABLE AT GARDEN OUTLETS EVERYWHERE

or

MAIL NO-RISK COUPON TO-DAY!

HERE'S PROOF

Plants DOUBLE SIZE In 12 Days



MAKE THIS COMPARISON TEST ON YOUR FLOWERS! These two groups of calla plants were potted the same day, in the same soil and grew side by side under identical growing conditions. Group A received normal supply of water. Group B, at right, received same supply of water with tiny trace of RX-15 added. Photos above show the amazing difference only 12 days later.

GARDEN RESEARCH LABORATORIES Dept. 60 Front St. West, Toronto, Ontario R 556

Yes, I want a richer, greener lawn and thousands of beautiful flowers in my garden this season. So rush me these RX-15 products for NO-Risk Trial Tests. I will pay postman low price plus postage and C.O.D. charges. If not completely satisfied I may return any of them at anytime within 30 days for full purchase price refund.

NAME _____ *(Please print in pencil)*

ADDRESS _____

CITY _____ PROV. _____

Please write in name and address of your local supplier.

Name _____

Address _____

☐ CHECK HERE TO SAVE MORE. Enclose payment with order. WE pay all shipping charges. Same money back guarantee, of course.

RX-15 Price List (Check Size Desired)

☐ 1½ lb. size RX-15—$2.[illegible] (For small lawn and garden)

☐ 3 lb. size RX-15—$3.[illegible] (Enough for average lawn and garden. SAVE $1.00)

☐ 5 lb. size RX-15—$5.[illegible] (Economy size—for large gardens. YOU SAVE $2.25)

☐ Miracle-Mixer—$4.98 (See above—save up to $3.50)